

**Wise Sees FDR
For 15 Minutes
On Palestine**

WASHINGTON, D. C.—President Roosevelt, who expects to leave for an all-important conference soon with Premier Stalin and Prime Minister Churchill, was visited this week by Dr. Stephen S. Wise, chairman of the

Petition Drive On

NEW YORK—National Jewish organizations throughout the United States are participating in a drive to send as many petitions regarding the Palestine question as possible to President Roosevelt before he leaves for his impending talks with Churchill and Stalin. Saturday, Jan. 27, synagogues throughout the country will hold special services offered in behalf of the success of the talks, it was announced by the Synagogue Council of America.

American Zionist Emergency Council

The interview lasted fifteen minutes, after which Dr. Wise commented, "I had a very encouraging talk with the President."

It is generally believed that the President and Dr. Wise discussed the Palestine question.

**Practically No Jews
As Warsaw Liberated**

LONDON—When the Red Army liberated Warsaw last week it found only several survivors of the 300,000 Jews who lived in the Polish capital before the beginning of the war, according to a Yiddish-language broadcast over the Lublin radio.

The Lublin radio announcer said that the Germans had exterminated the entire Jewish pre-war population in Warsaw and more than 200,000 Jews who had been transferred to the city from provincial cities and towns. At the same time the radio announcer disclosed that Dr. Emil Kommerstein, prominent Jewish leader, had been awarded the Polonia Restituta medal for his meritorious contribution to the reconstruction of the Polish state.

**Rochester To Raise
\$250,000 for Old Home**

ROCHESTER—Construction of Jewish Home for the Aged is the latest civic project to be undertaken by Rochester Jews. The campaign to collect \$250,000 for modern fireproof building to replace the present wooden structures will be launched Sunday, Feb. 11, at a dinner in the JYM-A auditorium.

**NEW GREEK GOVERNOR GENERAL
INVOLVED IN 1932 ANTI-SEMITISM**

ATHENS—Gen. Stylianos Gonatas, who has just been appointed Governor-General of Macedonia and Thrace by Premier Metaxas, was implicated in the early anti-Semitic outbreak in Greek history, in 1932, it was learned here today. At that time Gonatas was also governor of Macedonia.

When a band of rowdies at-

**Treaty Repeals
Discriminatory Laws**

LONDON—The repeal of all discriminatory legislation and special treatment for German Jews and other Jewish refugees in Hungary are included in the terms of the armistice signed between the Allies and the Miklos government, as made public here.

**Dinner to Honor
Mendel Fisher**

NEW YORK—Formation of a National Committee to honor Mendel N. Fisher, upon his completion of ten years as Executive Director of the Jewish National Fund, has been announced. The Committee is planning a testimonial dinner in tribute to Mr. Fisher Sunday, March 4.

**Historic Wise Telegram
Published First Time****Silver Forces Claim It Killed Palestine Resolution**

NEW YORK—The by now historic telegram on which the Silver forces base their charge that Rabbi Stephen S. Wise sabotaged the efforts of the Zionist Emergency Council, and which has not heretofore been published anywhere, was finally secured by your correspondent.

The telegram, sent from Pittsburgh where Rabbi Wise was attending the American Jewish Conference, reached Stettinius as Sen. Robert Wagner and Rabbi Abba Hillel Silver were to see him to try to secure the "green light" for the Palestine Resolution, which as you know, was defeated on the word of Stettinius.

Herewith is the telegram in full:

PITTSBURGH, PA.,
DEC. 3, 1944
THE SECRETARY OF STATE,
STATE DEPARTMENT,
WASHINGTON, D. C.

IN VIEW OF YOUR MEETING MONDAY SENATOR WAGNER, I WISH TO MAKE MY POSITION AND THAT MANY ASSOCIATES UNMISTAKABLY CLEAR. WE WOULD

**Roseman to Europe
To Study Supply Flow**

WASHINGTON—Judge Samuel Rosenman, special adviser to President Roosevelt and one of the highest-ranking Jews in the Government, is leaving "almost immediately" for Europe where he will study "the flow of vital supplies other than finished munitions" in the joint interests of the Allies. The White House announcement said that Rosenman would visit England, France, Belgium, and the Netherlands as President Roosevelt's personal representative. He will bear the rank of Minister.

**3 Leading Greek
Jews Shot
By ELAS, Report**

NEW YORK—The London correspondent of the Jewish Morning Journal reported this week that the Jewish population of Athens was greatly aroused by the arrest of 68 Greek Jews by local revolutionaries who charged them with being friendly to the British. Three of those arrested, said to be prominent Jews, have been shot.

Some 30,000 Jews, most of whom sided with the British in the recent ELAS-Britain struggle are being held, the correspondent cabled, as "virtually living pawns" by the revolutionary elements.

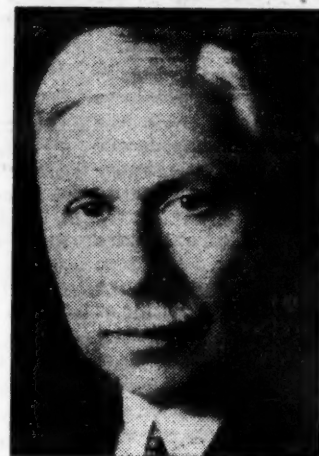
OF COURSE ALL BE HAPPY IF THE CHIEF AND YOU COULD SEE YOUR WAY TO GIVE APPROVAL TO ADOPTION OF PALESTINE RESOLUTION IN BOTH HOUSES. POSTPONEMENT LIKELY TO BE MISUNDERSTOOD BY PUBLIC OPINION WHICH NATURALLY CANNOT BE INFORMED CONCERNING REASONS FOR DELAY.

IF HOWEVER CHIEF AND YOU SHOULD STILL FEEL THAT SOME POSTPONEMENT FOR REASONS ALREADY GIVEN, I TOGETHER WITH MANY ASSOCIATES DO NOT WISH TO HAVE ACTION TAKEN CONTRARY TO YOUR AND PRESIDENT'S RECOMMENDATION. SITUATION SHOULD UNDER NO CIRCUMSTANCES BE PERMITTED TO ARISE IN WHICH SENATE COMMITTEE WOULD BE INFORMED CHIEF'S OPINION COMMONWEALTH THROUGH YOU TO US IN CONFIDENCE. IN THAT CASE, IT WOULD BE BEST FOR SENATE COMMITTEE TO POSTPONE ACTION THROUGHOUT THIS SESSION. THIS TELEGRAM IS FOR YOU ALONE. WILL TELEPHONE TO MORROW AFTERNOON AT YOUR CONVENIENCE TO LEARN ABOUT RESULT OF YOUR TALK WITH BOB.

STEPHEN S. WISE.
William Penn Hotel, Pittsburgh.

The Silver backers claim that this telegram, full of implications of all kinds, gave the State Department the excuse they needed to ask that the Palestine Resolution be shelved. It clearly indicates that Rabbi Wise was willing not to press or embarrass the present administration. It also can be said to show that Rabbi Wise worked behind Rabbi Silver's back, although both were co-chairmen of the Zionist Emergency Council.

Meanwhile as five districts of the Zionist Organization of America have already passed resolution in favor of Silver, a group is being organized to take the fight throughout the country looking forward to the next annual convention of the Z.O.A. in October when it is hoped that Rabbi Silver will defeat the present administration and take over.

Form 13th Chapter**Judge Proskauer**

The thirteenth local chapter of the America Jewish Committee was formally organized in Indianapolis Monday when Judge Joseph M. Proskauer, president, spoke at luncheon and night meetings. After stating the aims and accomplishments of the Committee, Judge Proskauer entered into a vigorous denunciation of Zionism, using the stock objections and beating on the table for emphasis. The night meeting held at the swank Broadmoor Country Club, was closed to the press and only "anti-Zionists" were among the 100 invited guests, most of whom joined the organization.

**Conference Asks FDR
To Urge Commonwealth**

NEW YORK—President Roosevelt was urged this week to press for assistance for the surviving Jews of Europe and for the establishment of a Jewish Commonwealth in Palestine at the forthcoming Big Three conference, which is scheduled to take place soon, in a message sent by the American Jewish Conference, on the occasion of the President's inauguration. The message said that the half-million Jews who still remain in Axis-occupied Europe can be saved if action is taken by the United Nations.

A similar message, voicing the hope that the meeting of President Roosevelt, Prime Minister Churchill and Premier Stalin will discuss the creation of a Jewish State in Palestine, was sent the President yesterday by the Zionist Organization of America.

**Bill Would Penalize
College Entrance Bias**

ALBANY—A bill which would penalize colleges barring students on racial or religious grounds has been introduced in the New York State Legislature by Senator Louis Friedman and Assemblyman Frank J. Pino.

Asserting that many medical schools, not only in New York, admit students on a quota basis which limits the number of Jews, Catholics and Negroes, Senator Friedman said that "this is a rotten system, and should have been terminated long ago. This practice is not only un-American, but has disqualified competent students from entering their chosen careers."

**Bias in Canada
Harming Morale
Of Soldiers**

TORONTO—The Canadian Jewish Congress which completed its annual sessions here last week raised two questions that are still subject of controversy among Jewish groups—the degree to which the virus of anti-Semitism has bored among the people of the Province of Quebec, and the problem of religious education in the public schools of Ontario.

On the former question a delegate from Montreal, N. H. Myerson, in a thinly-veiled reference linked Premier Maurice Duplessis of Quebec to anti-Semitism in that Province. Mr. Myerson was particularly critical of discrimination shown in Laurentian resorts.

In associating the name of Premier Duplessis with the anti-semitic manifestation in Quebec, Mr. Myerson declared:

Used Forged Letter
"The Premier of a Province dares to come out openly with a letter—a letter which was a forgery—to say that so many Jews are coming to the Province of Quebec, and was helped to be elected because of this."

(Premier Duplessis in November, 1943 charged that Zionists planned to settle 100,000 Jewish immigrants on Quebec farms, stating he got the information from a letter from a Zionist organization to Rabbi J. Schwartz of Montreal.)

Mr. Myerson charged that anti-Semitism in Canada is destroying the morale of Jewish soldiers, air cadets and youth generally.

Taking exception to this view, J. H. Fine, chairman of the eastern division of the congress' public relations committee, declared that the majority of French-Canadian citizens are not anti-Semitic. The obstacles of discrimination against Jews in Quebec were set by "bigots whose narrow views are not shared by the majority of French Canadian citizens," Mr. Fine said.

"Let us not allow one section of Canada, which is itself infected with anti-Semitism, to point its finger righteously and smugly at the Province of Quebec," he said.

Legislation to bar anti-racial acts was seen by Mr. Fine as being effective only when public opinion was educated to its need. However, he felt that there was a morale value in having these acts recognized as contrary to the state's interests.

Need Teaching of Toltrance
In taking exception to the religious education now being taught in Ontario schools, Rabbi Abraham Fineberg, of Toronto's Holy Blossom Temple, emphasized that he did not object to the teaching of "genuine Christianity" in Ontario public schools.

"What we do resist—at least what I do"—he said, is the assumption that by teaching doctrinaire Christianity the unity of this country will be advanced. Children, he felt, should also be taught tolerance and inter-faith ideals so that intolerance would be eradicated.

**They Keep Fighting—
You Keep Buying—
WAR BONDS**

A BANKRUPT POLICY

A Statement by The American Council for Judaism, Inc.

The defeat of the Palestine Resolutions in the House and in the Senate is a demonstration of the complete bankruptcy of Zionist policy.

One blow after another preceded the final rout. First, there were the omissions from the House Resolution of the key word "Jewish" from the phrase "Jewish commonwealth" and of the significant language urging the United States to "take appropriate measures." The House Rules Committee failed to recommend even the amended Resolution. In the Senate, the Foreign Relations Committee in turn passed an amendment substituting for the phrase "Jewish commonwealth"; and finally rejected the Resolution on the basis of testimony of Secretary of State Stettinius.

Thus two years of a highly organized political pressure campaign carried on, presumably, in the name of all American Jews exploded in defeat.

This is the record; a record that can only move us deeply in that the defeat of the complete Resolution means that no protest is being made against the British White Paper which limits and restricts the immigration of Jews, as Jews, into Palestine. With the defeat, there has gone the hope that in the immediate future Palestine might be extended as a haven of refuge.

This painful experience imposes upon all American Jews the obligation to consider just what transpired. Only a careful sifting of the truth from the propaganda will make it possible to chart a wiser course of action.

To understand what happened, it is necessary, in the first place, to recognize that the Resolutions, as introduced, were authored by the Zionists and that the text embodied policies laid down in the so-called Biltmore Zionist platform and at the American Jewish Conference. The heart of the strategy was to embody two different provisions in one Resolution.

One provision sought to express the American viewpoint in opposition to the British White Paper of 1939 and to enable a continuance of immigration of Jews into Palestine. (The term "unrestricted" was, of course, gratuitous, since no immigration, anywhere in the world, can be completely unrestricted.)

To this provision, a second proposal was added; a proposal for the creation by a so-called "Jewish people" of a so-called "Jewish commonwealth." This was to serve notice of a political unity among Jews and of their agreement as to the desirability of a Jewish national status.

These two provisions were not only different; they were antithetical.

The proposed expression of American opinion against the discriminatory provisions of the White Paper had an inherent appeal to legislators and to the general public.

All American Jewish organizations, without exception, were opposed to the continuance of the White Paper. If ever there was unity, here was a perfect model; a complete unity to secure the abrogation of a document that discriminated against Jews, as Jews.

The strength of feeling among Jews was matched by an outpouring of sympathy among our Christian friends. Few informed Americans were unpersuaded of the injustice of the discriminatory White Paper provisions.

Moreover, that section of the Resolution had an enormous emotional and realistic appeal. It concerned the problem of an outlet, a haven for those in need of immediate refuge; it set forth a worthy humanitarian goal.

Not least, this section of the Resolution had an unassailable rationale: it was fitting for the American people to go on record against the crystallization of an undemocratic policy inherent in discrimination against Jews at a time when a global war is being fought to sustain the democratic ideas.

This rationale was so powerful that reliance upon it would have thrown any opponents on the defensive. They would have had to justify a course of action inconsistent with commonly accepted democratic principles.

To this sound proposal there was added an intolerable burden, the burden of a narrow, political, Zionist objective. For the second section of the Resolution differed completely in character and

background from what preceded it. It introduced an undemocratic principle to color the complete Resolution; a concept as undemocratic in its own way as the White Paper is, save that in this case, the responsibility lay with the Zionists.

Among Jews, there was considerable difference of opinion on the subject of a "Jewish Commonwealth." Anti-Zionists were opposed on grounds of the democratic principle and by virtue of their faith in emancipation. Non-Zionists opposed it on the ground of untimeliness. There was even a subdued and underground reluctance among Zionists, dismayed by a demand for domination of Palestine by what is now one-third of its population.

Thus the second part of the Resolution, dealing with a "Jewish Commonwealth" as the creation of a "Jewish people," brought weakness not strength to a declaration aimed at the British White Paper.

The division in Jewish opinion was paralleled among Christian liberals. Many of them were prepared to go far to secure abrogation of the White Paper, to continue Palestine as a haven of refuge. But there was a reluctance to carry this humanitarian purpose further into political concepts only vaguely understood and, to a degree, opposed. The intelligent reader of the many testimonials assembled by the tireless Zionist propaganda machine cannot fail to note the distinctions that were made. A reading of the endorsements as they appeared in Zionist publications indicates clearly that there was no agreement in support of a Jewish political state; that there was an agreement only on the humanitarian objective of maintaining Palestine as a haven of refuge.

The second section of the Resolution was unrelated to the practical needs of Jews in need of refuge. How unrelated it was to this need can be judged from the recorded action of the American Jewish Conference against the establishment of temporary refugee centers for Jews in Palestine similar to the refugee center established in the United States.

Last, there was the very special difficulty of justifying the demand for setting up a "Jewish Commonwealth." Its only rationale could be that of a national mystic Jewish concept and political program that, in fact, long ante-dated the Hitlerian disaster. It was a continuation of the policy laid down by Dr. Weizmann in 1918 when he said: "We have never based the Zionist movement on Jewish suffering in Russia or in any other land. These sufferings have never been the mainspring of Zionism. The foundation of Zionism was, and continues to be to this day, the yearning of the Jewish people for its homeland, for a national center and a national life."

The differences between the two sections of the Resolution were thus sharp. One, was a sound, meritorious proposal, certain of widespread sympathy and support from all humane Americans. The other, was a political objective that was inadequately known, suspect in some quarters and compounded of doubts and misgivings.

Yet the strategy of the Zionist political leaders was deliberately to knit one proposal to the other. It was clear that they were prepared to use the European tragedy as an instrument for the advancement of the basic purpose of Zionism, the furtherance of a fifty-year old political ambition. And they went out in full force: unceasing pressure upon leaders in public life; lobbying with legislators and public officials; a bloc demand upon the platform writers of the Republican and Democratic parties; a relentless pursuit of political candidates.

All ended in defeat.

For the injection of the idea of an American pledge for a "Jewish Commonwealth" muddled up the waters and brought about defeat of the measure in its entirety.

This was inevitable, for no other reason than that Congress is not prepared to deal piecemeal with the many elements of a general peace settlement. Our national legislators saw no reason for making an exceptional case of the postwar peace problem of Palestine from among the thousands of problems involving numerous countries, boundaries, relief tasks, economic concessions and military precautions.

The measure failed of passage. The Zionist policy was exposed in its utter bankruptcy. The Zionists

are now left accountable for an outcome, whereby Palestine cannot be used as an extended haven of refuge. The humanitarian objective on which Jews were united and for which there was overwhelming support from among non-Jews, fell victim, sacrificed to Zionist political strategy.

What now?

There is no reason to suppose that the Zionists will acknowledge the situation which their unbridled political drive has brought about. But, surely, there is a clear challenge to American Jewish leaders not to permit a repetition. Now, if ever, is the time to follow a policy independent of Zionist political pressures; a policy determined only by the needs of Europe's Jews and the obligation of Americans of Jewish faith as citizens of this great country.

We propose that the two sections of the Resolutions now unfortunately tied together, be introduced as separate Resolutions.

One would express in simple and unmistakable language the American point of view on the British White Paper on Palestine. It would appeal to our democratic ally, Great Britain, not to crystallize a discriminatory policy in territory mandated to it. It would call upon the British Government to revise the Palestine immigration policy so that within the normal bounds of an expanding economy, immigration shall be open to men of all faiths.

Such a Resolution would encounter little challenge within the United States and might well meet with sympathetic response from the British Government that seeks a just solution. It would, as a minimum area of agreement, have the support of all American Jewish organizations. It would have the undivided support of Christian liberals. It would not, in all likelihood, meet with opposition from the State Department since it would represent a course of democratic action consistent with its recent policies.

We believe such a Resolution would pass.

If the Zionists insist, they can introduce a separate Resolution calling for the establishment of Palestine as a so-called "Jewish Commonwealth" in behalf of a so-called "Jewish people." But let there be no mistake about it: there will be no unanimous support for this Resolution from among American Jews. Indeed, those who believe the stimulated nationalism in Jewish life to be the great obstacle to our emancipation and integration, will fight it tooth and nail.

This approach will have the merit that Jews who need refuge will not be penalized by the arbitrary injection of Zionist political proposals. And it will have the particular merit of keeping the issues clear between humanitarianism and democracy versus Zionist power politics, so that Americans of the Jewish faith and Americans of the Christian faith can judge between them.

AMERICAN COUNCIL FOR JUDAISM, Incorporated.

1321 Arch Street
Philadelphia 7, Pa.

Gentlemen:

I would like to join the American Council for Judaism. Enclosed is my membership dues of \$2.00 ☐

I would like to know more about the American Council for Judaism. Please send me your literature ☐

Name.....

Address.....

City..... State.....

Not One Jew Recovers Property

Officials Blame Fear of Anti-Semitism; One-Third of Jews on Relief

By VICTOR M. BIENSTOCK

(Jewish Telegraphic Agency War Correspondent)

PARIS—A strong attempt to induce the Government to act effectively, and without further delay, in restoring to Jews property seized during the Vichy regime will be made at the next session of the Consultative Assembly, it is learned here. The government's failure to take action so far was strongly criticized in the closing stages of the last session during a discussion on outlawing anti-Semitic organizations.

The Government will also be asked to amend the ordinance of Nov. 14, which provided for the repossession of premises which Jews and others were forced to vacate during the occupation, in order to eliminate loopholes and qualifying clauses which have made the legislation a bitter mockery for thousands of dispossessed and homeless families.

Law Riddled with Exceptions

The draft of this law is not yet forthcoming, although in November the Minister of Justice predicted its speedy enactment. Measures adopted so far to restore confiscated property involved only a negligible amount which remained unliquidated and in the hands of the Administrator of Domains and provisional administrators.

The ordinance of Nov. 14 has completely failed to bring any relief or restitution. The law is so riddled with exceptions and limiting provisos that two months after its enactment there is still no case on the record of Jewish tenants succeeding under the law in recovering their dwellings.

The reason most frequently advanced for the Government's failure to implement its promises on restitution is the fear that the measure would be an upsetting factor and

give rise to anti-Semitism. Consequently it is explained that the Government prefers to soft-pedal the issue. Its failure to act, however, is the chief obstacle in the rehabilitation of the great majority of France's surviving Jews—between 150,000 and 180,000—who, in large part, remain homeless and unable to reestablish the economic bases of their existence. In Paris, alone, one-third of the Jewish population is dependent on relief for survival and an equal number are on the borderline.

Anti-Semitism Strongly Imprinted

As far as anti-Semitism is concerned, that is already here to an extent which cannot be ignored and it will take many years to overcome the effects of four years of intensive Nazi propaganda. It is naturally strongest among those elements which gave Petain most support, but it is not confined to Vichyites. Most Jews here see little advantage in making such concessions as the policy of soft-peddling allows. With anti-Semitism having to be contended with regardless of whether or not they receive justice and restitution, they would prefer, at least, an economic strengthening of their present difficult position.

The French press, with a few notable exceptions, has been ignoring the plight of the Jews, but during the week-end the newspaper *Combat* published the first full detailed report, in which it sharply criticizes recent legislation and says that the cases in which property has been restored to Jews are exceptions rather than the rule. The resistance organ dwells at length on the plight of the small merchants, artisans and workers who comprise sixty-five to seventy percent of the Paris Jewish population, pointing out in many cases their apartments served as combination dwellings and workshops, and they are left destitute.



Chaplains on Message of Israel Program

Chaplain Edward Sandrow, center, shows script for his Jan. 21 sermon on the Message of Israel program, to Dr. Jonah B. Wise, right, rabbi of Central Synagogue, from whose pulpit the program has been broadcast for the past ten years, as Frank L. Well, president of the National Jewish Welfare Board, looks on. During January and February, Jewish chaplains are appearing on the Message of Israel program, heard Sunday morning at 10, EWT, over the Blue Network.

Figures On Dead In Poland Raised To 6,200,000

Jewish Telegraphic Agency

LUBLIN—Only 15,000 Jews survive in liberated Poland, Dr. Emil Sommerstein, chairman of the Jewish Relief Committee here, said this week, in a Yiddish broadcast on the Lublin radio beamed to Britain, the United States and Palestine.

Dr. Sommerstein said that 6,200,000 Jews have died in Poland since the outbreak of the war. Of them 3,000,000 were foreign Jews brought to German death camps from all parts of Europe and the others were Polish Jews. "Not all of them died from physical and mental torture," the Jewish leader said. "Many fell fighting in the ghetto at Warsaw and elsewhere, and others died fighting with the partisans."

School Head Approves Jewish Day Schools

Special

DETROIT—Dr. Warren E. Bow, president of Wayne University here and superintendent of Detroit Public Schools, has placed his stamp of approval on the day schools conducted by the Yeshivath Beth Yehudah in this metropolis.

"It is refreshing to find that the Yeshivah is following the lines and principles of all public schools," Dr. Bow said. "I am at all times ready to lend my effort and co-operation toward aiding the Yeshivah in the advancement of its purposes."

Dr. Bow remarked that he appreciated there were parents who desired to educate their children in the precepts of the faith of their fathers together with a general secular curriculum. He emphasized that such a choice of freedom of education would never be subjugated in Detroit as long as he was superintendent of public schools.

3 World War II Vets Elected by J. W. V. Post

Special

WORCESTER, Mass.—Three veterans of the present World War were installed as officers of Worcester Post, Jewish War Veterans here. They are Harry Entin, elected junior vice-commander, Leonard Miller, appointed officer of the day, and Nathan Snelderman, appointed adjutant.

Published every Friday by The Jewish Post, Editorial and circulation office, 508-10 Meridian Life Building, Indianapolis, Ind. 46203. For advertising rates apply at the office. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.

Canadian Congress Wants JDC, World Congress To Cooperate

Jewish Telegraphic Agency

TORONTO—The sixth plenary session of the Canadian Jewish Congress, at its concluding session, decided to ask the Joint Distribution Committee and the World Jewish Congress "to seek a modus of coordinating their relief activities and fund raising to ensure greater effectiveness," in accordance with the resolution adopted at the War Emergency Conference of the World Jewish Congress at Atlantic City. At the same time, it voted a 1945 quota of \$1,500,000 for overseas relief and refugee needs.

Jewish Conscription Waits Fascists' Search

Jewish Telegraphic Agency

BUCHAREST—As a result of protests by Jewish leaders, the Rumanian Government announced that it has postponed the conscription of Jews into the armed services until Feb. 15. Under an order issued last week, Jews in the military classes of 1935 to 1940 were to have reported on Jan. 15.

The month's delay, it was learned by the Jewish Telegraphic Agency, will be used to cleanse the army of anti-Semitic and fascist elements. Jewish leaders told the Government that Jews were extremely reluctant to return to an army led by the same people who had barred Jews from military service four years ago.

Death Sentence For Moyne Assassins

Jewish Telegraphic Agency

CAIRO—Ephraim Ben Zuri and Eliahu Khakim, young Palestine terrorists, were sentenced to death this week for the assassination last Nov. 6 of Lord Moyne, British Resident Minister in the Middle East.

Both defendants had admitted the murder of Moyne and his chauffeur, and the question before the court was whether the political motives behind the killings and the defendant's youth merited special consideration.

Both Ben Zuri and Khakim took the verdict calmly. Ben Zuri remained pale and smiling, while Khakim flushed slightly. Defense attorneys announced that they will urge Premier Ahmed Maher Pasha to commute the sentences. Under Egyptian law no appeal from a military court is possible. Executions usually take place about three weeks after sentence has been imposed.

Rabbis Qualify Dumbarton Approval

Jewish Telegraphic Agency

NEW YORK—Hailing and endorsing the spirit in which the Dumbarton Oaks proposals for International Peace and Security came into being, "as a most significant step forward in human striving," the Synagogue Council of America, in a statement re-

IDEAL PUNISHMENT FOR NAZIS

Prisoners Here Work in Kosher Food Factory

World Wide News Service

ASBURY PARK—German prisoners of war, who a few months ago were spreading Hitler's racial doctrines on the battlefields of Europe are busily engaged packing kosher food products at the I. Rokeach & Son's plant at Farmingdale near here.

The captured Germans, quartered at Camp Dix, are transported to the plant daily in the company's trucks to help fill the man power shortage. Harry Doob, manager of the factory, said that about half of the company's personnel of 30 workers is made up of captives who have been employed under a contract with the government.

When the Nazis were first brought here from Fort Dix some months ago, William Rokeach said, they were told they were going to work for a Jewish firm.

"They were startled at first," he said. "They were startled at first," he said. "They were startled at first," he said.

ica, of which Rabbi Herbert S. Goldstein is president.

The pronouncement by the council—which represents Orthodox, Reform and Conservative congregations—says that "the use of force to suppress the persecutor and to vanquish the oppressor is a recognized principle of Judaism. Jewish Rabbinic tradition distinguishes clearly between 'wars of offense' and 'wars of defense.'" It adds, however, that while the Dumbarton Oaks proposals provide machinery for possible prevention of future wars, they make no provision for the establishment of universal peace.

"All the most perfected, practical machinery in the world for maintaining peace will not avail," it continues, "until in men and nations there is created the spirit of the will to peace, through adherence to the world of God which calls for universal disarmament, as the prophets Micah and Isaiah declared: 'They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore.'"

Rokeach said. "I am sure they were amazed to think that Jewish people were permitted to do business in this country."

After their initial shock, Rokeach said, the Nazi prisoners settled down to their work with a will and their decorum has been excellent. It was reported as a matter of fact that the Nazis have even learned to like kosher prepared food and now and then snatch a tidbit to eat as they work.

Understanding Award To Justice Murphy

Jewish Telegraphic Agency

NEW YORK—Justice Frank Murphy of the United States Supreme Court has been awarded the 1944 Medal for Promotion of Better Understanding Between Christian and Jew in America, given annually by The American Hebrew Magazine in recognition of the year's activity in the progress of inter-faith accord in America, Joseph H. Biben, editor and publisher of the publication, announced.

4 Named to Office Of Attorney General

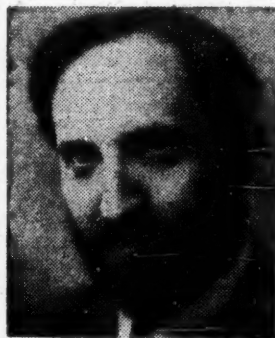
Special

BOSTON—Four Jews were named assistants in the office of Attorney General Clarence A. Barnes. Judge Jacob Spiegel of the Boston municipal court has been appointed first assistant to the attorney general. The other attorneys-general named are former State Representative Charles Shulman, Joel L. Miller and Saul Gurvitz.

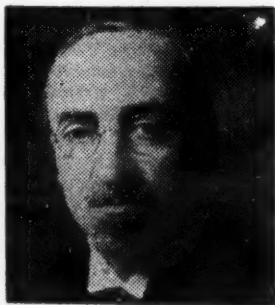
Named "Outstanding."

Special

WORCESTER, Mass.—Joseph Goldberg, one of the leading Zionists in the East, was chosen as "outstanding in Worcester's Jewish Community Life," according to a poll conducted by the Worcester Civic Leader. Mr. Goldberg, who is honorary president of the New England Zionist Region has been prominently identified with B'nai B'rith, Zionism, synagogue work and all other Jewish communal projects.



FINKELSTEIN



DE SOLA POOL

leased by Rabbi Ahron Opher, assistant to the President, nevertheless deplores what it regards as a lack in the Dumbarton Oaks document of the "prophetic passion to stir and capture the universal spiritual and ethical values inherent in the souls of men."

The statement was drafted by the Committee on Peace Studies composed of Rabbis Isaac Landman, editor of the Universal Jewish Encyclopedia, chairman; Louis Finkelstein, president of the Jewish Theological Seminary of America; and David DeSola Pool, Rabbi of the Spanish and Portuguese Synagogue, and was adopted by the executive committee of the Synagogue Council of Amer-

NCRAC Setting Up Machinery for Action

New Committees To Watch Civic Protective Work in Each Field

Report On NCRAC Plenary Session Issued By NCRAC

SPECIAL NEW YORK—Further progress in achieving coordination of activities and common planning by the national defense agencies and the eighteen local community relations groups was insured by the program of organization adopted unanimously by the National Community Relations Advisory Council at its three day sessions held last weekend in New York City. The program of action, which was urged by David Sher, NCRAC chairman, who was re-elected with the entire group of officers who have guided the organization since its inception a year ago. The plan of organization adopted includes the following specific recommendations:

1. The creation of standing committees of the NCRAC in such fields as mass approach, class approach, interfaith cooperation, overt anti-Semitism, economic discrimination and other fields that come within the scope of the civic protective agencies. The purpose of these standing committees in various fields of civic protective action will be to subject the programs and policies of the national agencies and the local community relations groups to examination, criticism and suggestion to the end that uniform policies and practices will emerge to guide all activities in this important area of work. The standing committees to be established will be composed of professionals and lay leaders specializing in their respective fields from both the national agencies and the community organizations. These committees will meet regularly and frequently.

2. Isaiah Minkoff, executive Director of the NCRAC, will become vice-chairman of the organization with the function of serving as a professional assistant to Mr. Sher. An executive director will be engaged to administer the new program.

3. The budget of the NCRAC will be materially increased to allow for adequate staffing of the organization.

4. The functions of the Coordinating Committee of Jewish organizations dealing with Employment Discrimination in War Industries will be "transferred to the NCRAC and a permanent committee of the NCRAC, with a professional staff member, be established for formulation of policy in the field of employment discrimination." The resolution formally accomplishing the transfer of the functions of the Coordinating Committee further declares that "the implementation of the activities in this field are to be carried into action by one or more of the agency members under the direction and supervision of the NCRAC, or by the NCRAC itself as the committee shall from time to time determine."

Political Anti-Semitism

Following a report by Henry Epstein, former Solicitor General of the State of New York and the chairman of the Public Relations Committee of the NCRAC, on the injection of politics into the recent political campaign, a resolution was adopted for presentation to the national chairman of both political parties. The resolution reads:

"The National Community Relations Advisory Council deplors the injection into the last presidential campaign of charges and counter-charges implicit with anti-Semitism; and it applauds the conduct of leaders of both parties in repudiating this issue.

"The NCRAC and its constituents will seek to join forces with other Jewish and non-Jewish national bodies in condemning the un-American practices of injecting bigotry into the political affairs of this nation and its communities, and in educating the public and all political parties to that end."

The NCRAC further authorized the distribution of Mr. Epstein's report on the injection of the issue of anti-Semitism into the political campaign. It also recommended to local Jewish community organizations that they "endorse the NCRAC's statement of principles regarding bigotry in the election campaigns" and that this statement be used in such manner as may best be adapted to local conditions.

As a preventive measure, the NCRAC urged that the national agencies and community organizations take "prompt action looking to the creation of local Fair Election Practice Committees, to be ready at all times to act where necessary." Although expressing its recognition of the difficulties attendant upon such a project, the NCRAC further recommended to the national agencies the advisability of working for a national Fair Election Practices Committee and urged "that this possibility be fully explored in the hope that it may be accomplished."

Other Actions

Other action taken by the NCRAC included:

1. Following an address by Dr. Joshua Loth Liebman of Boston, on "Jewish Self-Discipline," the NCRAC referred this problem to its executive committee for further study and recommendations for action.

2. The NCRAC established a permanent committee "to conduct a continuing study and evaluation of non-sectarian agencies dealing with group tensions, the resulting reports to be regularly made available to community groups and national agencies." This action followed a report by Robert Segal, executive director of the Boston

Jewish Community Council, describing and analyzing such existing organizations.

3. Following an address by Rabbi Albert Minda of Minneapolis on "Religious Education in the Public Schools," it was decided "to consult with the Synagogue Council of America with a view to exploring the entire problem of religious education in the public schools and arriving at a common policy."

4. The NCRAC will concern itself with setting up of public relations programs in additional communities throughout the country and preparing "a program for the training of lay and professional workers in communities." This action requested that national agencies "channel through the NCRAC requests made upon them to set up public relations programs"; and "that the Council of Jewish Federations and Welfare Funds be requested that in regional and state meetings wherein they intend to devote their sessions to public relations, that they call on different standing committees of the NCRAC to assist in drafting such a program and policy." This resolution was introduced by a committee headed by Richard Gutstadt, national director of B'nai B'rith Anti-Defamation League.

Says Project Not Same

The possibility of the coordination of the scientific projects of the American Jewish Committee and the American Jewish Congress into one project, a matter which was brought up before the NCRAC at its last plenary session, was reported on by Bernard Kopkind of New Haven, chairman of a special committee on this subject. His report stated that the two research projects were basically different and could not be combined by administrative measures without distorting the specific character of each. He declared that the project of the American Jewish Congress, under the direction of Dr. Kurt Lewin, is devoted to the study of the dynamics of group behavior in the local community setting, whereas the project of the American Jewish Committee, under the direction of Dr. Max Horkheimer, is devoted to the analysis of psychological trends in individuals and an investigation of the character structure of the anti-Semite. Mr. Kopkind reported that he was satisfied that the two scientists would keep in close touch with each other and "share their experiences and findings."

Both projects were discussed in detail by Dr. Max Horkheimer, speaking for the American Jewish Committee, and Dr. Charles E. Tendry, speaking in place of Dr. Lewin on behalf of the American Jewish Congress.

William Wolpert of the Jewish Labor Committee also reported on a scientific project undertaken by the Jewish Labor Committee in cooperation with the Institute of Social Research of Columbia University. This project, Mr. Wolpert said, is attempting through "guided conversational interviews" to ascertain the extent and basis of anti-Semitism among working men.

Says Increase in Racial Tension

Reporting on "Trends in Anti-Semitism" at the opening of the session, Dr. John Slawson, executive vice-president of the American Jewish Committee, declared that there has been an increase in all forms of racial tension. Ascribing this increase to the economic and social dislocations of a wartime economy, Dr. Slawson reported that there has been an increase in anti-Negroism and anti-Catholicism as well as anti-Semitism.

Fear of more stringent govern-

NCRAC to Probe College Discrimination

SPECIAL BOSTON—An intensive program of action against discrimination in educational institutions will be undertaken by the National Community Relations Advisory Council, The Jewish advocate of this city said.

The Advocate said Boston's Jewish Community Council, through Robert E. Segal, executive director, led the fight which led to the naming of a special committee to make a study of the quota system and other forms of discrimination against Jews in colleges, universities and professional schools.

ment prosecution during wartime has, however, resulted in a decrease in the number of active anti-Semitic organizations and professional anti-Semites. He warned that the insecurity and frustrations of large masses of people that may develop in the post-war period is unquestionably a threat to be guarded against.

Wants Sanctions on Jews

In discussing the problem of self-discipline among Jews, Dr. Liebman declared that there is as great a need for American Jewry concerning itself with the problem of self-dignity as there is for its continuing to combat anti-Semitism. Dr. Liebman urged that organized Jewry should impose sanctions on its wrong-doers, that their synagogues and social organizations should deny membership to persons guilty of unethical practice and that philanthropy should reject contributions that stem from illegal or unethical sources.

"Judaism," said Rabbi Liebman, "has always been willing to use force in order to implement its law of love and justice, the force of the Jewish Law courts, the sanctions of Jewish excommunication and social ostracism, to eliminate un-Jewish and inhuman practices in every area of social existence. 'Judaism,' he continued, "was not only abstract theology but spiritual sociology. It never hesitated to say what was right and what was wrong in the way that men conducted their businesses, in the way that they treated their employees, their children, their wives, and Judaism was never afraid to formulate detailed codes of conduct implemented by punishment and reward in order to discipline the individual Jew and to purify the entire Jewish people."

Evil-doers Now Go Unmolested

Urging "moral action by American Israel in this present century," Dr. Liebman declared that a program of concrete deeds of self-discipline and moral self-dedication "would add more to the vitality and inner psychic health of American Israel and nothing would engage the sympathetic interest of the Christian world more than moral experimentation among Jews, proving that we are indeed the effective heirs of the Hebrew prophets and the Talmudic rabbis, that there is no break in the chain of continuity between ancient prophecy and modern Jewish living."

Dr. Liebman urged an end to the laissez-faire attitude by which "the minority of evil-doers blithely go their way, casting their shadow upon the name of Israel while their wealth becomes their passport into the county of social acceptance, synagogal acceptance, philanthropic acceptance. 'This,' the Rabbi said, "is the supreme moral problem of American Jewry — this anarchy which

permits men to worship the idolatrous goddess of success without any standards observed, any inhibitions maintained, any sanctions imposed."

Dr. H. H. Giles, director of the Bureau for Intercultural Education, discussing the philosophy of intercultural education, said that its ultimate aim is "to have the school teach us how Americans of diverse racial, cultural and religious origin can live together. A great need of our country for the school system to emerge as a social engineer." He said that intercultural education in the schools has three aspects:

1. The use of facts and information to correct misconceptions about varying racial, religious and cultural groups. Every principal, teacher and student must become acquainted with the facts of difference between races, religions and cultures. The must know the facts of environment as differentiated from heredity.

2. The ideal school must take on the aspect of a miniature society, that is, the school must be a democracy in miniature for children so as to prepare them for their advent as adult citizens of democracy.

3. The school must be coordinated into community life and action by a program of cooperation that unites the professional educator and the community in the common cause of better living.

Against Release Time Plan

Rabbi Minda, who is chairman of the Committee on Church and State of the Central Conference of American Rabbis, reviewed Jewish thinking on the subject of religious education in the public schools and took a stand "opposing the introduction of any form of religious instruction in the public schools."

He said: We as Jews, but primarily as citizens of America who see in the public school the very genius of American democracy, have, in the main—through our major Jewish bodies, both rabbinical and lay—assumed the position that any form of formal religious instruction in connection with the public school is incompatible with the principal out of which it evolved, and will, in the long run, prove inimical to the State as well as to the forces of religion within the State.

"In opposing the introduction of any form of religious instruction in the public school, we have at all times reiterated, in the strongest terms, our belief in the imperative necessity of religious education in the life of the individual and society, particularly a democratic society which is rooted in those ideals of religion that have to do with the dignity of man and the sanctity of human personality. Religion cannot, on the one hand, turn to the State for assistance, moral or material, without, in turn, leaving the way open for the State to enter with some degree of control a province which America, by law and tradition, has decreed should be separate."

After reporting on how various communities, large and small, have reacted when confronted with the problem of supporting "the release time" plan for religious education in the schools, Rabbi Minda recommended the following procedure:

"We are opposed—and by the nature of the plan, we cannot operate. If it is the will of the community to inaugurate 'Release Time,' we naturally will submit to the will of the majority. We want, however, the position of our national bodies to go

(Continued on next page)

U. S. Residents of Polish City Answer Appeal

Jewish Telegraphic Agency

NEW YORK—Responding to an appeal from the mayor of the liberated Ukrainian city of Moghilev-Podolsk, former Jewish residents of the town now liv-

ing in the United States have sent a complete outfit of new clothing to 200 war orphans being supported by the community, it was announced here. The shipment, which consisted of coats for boys and girls, underwear, knitted hats, sweaters, scarves and shirts, was collected by the Moghilev-Podolsk Relief, a unit of the Jewish Council for Russian War Relief, which plans to send additional supplies.

POSITION WANTED

Modern, young musical cantor, tenor voice, wants really fine position. Write Dept. C, The Jewish Post, Box 1632, Indianapolis.

First Full Report On All Phases of Work Is Issued

(Continued from Preceding Page)

record. This is important for future reference—because we feel that in the future, there will be an awakening as to the threats to the character of the public school which these plans present. "But what is all-important in the public relations aspect of the problem—is that we appear not only on the opposition—but that we, because of our deep interest in religious education, offer positive measures.

"We oppose the 'Release Time' plan—but we are in favor of 'Dismissal Time'—which is free of the threats inherent in the former.

"We are opposed to formal religious instruction but we are in favor and want to promote the imparting of the ethical values that are implied in our democratic way of life and which are made so articulate in our classic American documents such as the Declaration of Independence, the Constitution, Gettysburg Address, etc.

"We are opposed to formal religious instruction—but we want to join with our fellow citizens in promoting projects, such as the Springfield plan, which aim to teach pupils the lessons of individual and collective responsibility which is the very basis of a democracy.

"Jews, as citizens, have a right to oppose religious education in the schools. The very essence of democracy is that there are certain rights that even majorities cannot over-ride. This opposition can be presented with dignity and good spirit without rancor, and it should be made articulate when the community feels it justified.

"But there is also the responsibility of even a minority group, not only to join hands with others, but of taking the initiative in suggesting and promoting projects in our public schools which violate no American tradition but at the same time will develop all the possibilities which this unique American institution possesses."

Urging Staying Away from Resorts
Isaiah Minkoff, executive director of the NCRAC, opened the three-day conference with a report outlining the actions taken by the staff and executive committee during the four-month interval between the recent session and the previous plenary session held in September. He reported that "the NCRAC has now established a direct and organic contact with the communities which has been instrumental in keeping the Jewish communities alert to the changing situation developing from time to time."

He also reported that the NCRAC had been active in striving toward the achievement of federal and state Fair Employment Practice Commissions, and that its chairman, Mr. Sher, had testified before the New York State hearings. Mr. Minkoff reported on the "vigorous educational campaign" carried on by the NCRAC and its member agencies to the end that vacationists should stay away from Miami and other rehabilitation areas this winter as a patriotic necessity.

All Officers Re-elected

Besides the re-election of David Sher as chairman, all the other officers were re-elected. These include Henry Epstein of New York and Bernard Kopkind of New Haven as vice-chairmen; Jerome J. Rothschild of Philadelphia as secretary-treasurer; and an executive committee composed of Maurice B. Fagan of Philadelphia, Philadelphia, Philmore J. Haber of Cleveland, Adolph Held of New York, Sidney Hollander of Baltimore, Henry Monsky of Omaha, Joseph M. Proskauer of New York, Robert E. Segal of Boston and Rabbi Ste-

Council Gets Cup; Sells Over 2 Million

SPECIAL
KANSAS CITY, Mo.—The Women's Chamber of Commerce has presented a silver loving cup to the Kansas City chapter of the Council of Jewish Women for sponsoring a booth selling the largest quota of bonds during the Sixth War Loan drive. Sales aggregated \$2,100,000 at the Berkson's department store here.

phen S. Wise of New York. Alternates to the executive committee named were: Paul Goldman of New York, Richard Gutstadt of Chicago, Ira Younker of New York, Rabbi Irving Miller of New York, Richard Bluestein of Cincinnati, Nathan Katz of Pittsburgh, Isaac Frank of Detroit, and Rabbi Maurice Goldblatt of Indianapolis. The chairman of the Community Relations Conference, the professional group in the field of Jewish civic protection, will attend meetings of the executive committee. Leon Sachs of Baltimore is the present chairman of the CRC.

Attending the three-day conference of the NCRAC, either as delegates or as professional staff members of one or another of the constituent agencies were:

American Jewish Committee: Judge Joseph M. Proskauer, Jacob Blaustein, David Sher, Ira Younker, Alan Strook, Dr. John Slawson, George Hexter, Newman Levy, George Mintzer, Dr. Julius Maller, Dr. Max Horkheimer, Nathan Weisman, Dr. Simon Segal, Henry W. Levy, Rabbi Solomon Fineberg, Zachariah Shuster, Mrs. Dorothy Nathan, Miss Dorothy Adelson.

American Jewish Congress: Dr. Stephen S. Wise, Rabbi Irving Miller, Judge Nathan Perlman, Rabbi J. X. Cohen, Sigmund David, Henry Epstein, Samuel Caplan, Dr. Charles G. Hendry, Dr. Lillian Kay.

B'nai B'rith Anti-Defamation League: Henry Monsky, Sigmund Livingston, Richard Gutstadt, Maurice Bisgyer, Judge Meier Steinbrink, A. C. Horn, Max Kroloff, Louis Novins, Ben Epstein, Dr. Leo Shapiro, Arnold Forster, Abel Berland, Rabbi Irving Rosenbaum, Rabbi Paul Richman, Bernard Postal, Charles Sherman, Horace Marston, Francis Hurwitz.

Jewish Labor Committee: Adolph Held, William Wolpert, Paul Goldman, Irving Salert, Miss Marjorie Merlin.

Jewish War Veterans: J. George Fredman, Harry Safran, Sidney Winnick.

Union of American Hebrew Congregations: Adolph Rosenberg.

For the local communities: Sidney Hollander and Leon Sachs, Baltimore; Casper M. Grosberg, Robert Segal and Walter Bieringer, Boston; Bernard H. Trager, Bridgeport; Mortimer Bpennner and Jules Cohen, Brooklyn; Lester A. Jaffe and Richard Bluestein, Cincinnati; Philmore Haber and Harry Barron, Cleveland; Rabbi Leon Fram and Isaac Franck, Detroit; Rabbi Maurice Goldblatt, Indianapolis; Bert Broude and Ben Goldman, Milwaukee; Aaron Litman, Minneapolis; Daniel Shiman and Samuel Flowerman, Newark; Bernard P. Kopkind and Norman Dockman, New Haven; Jerome J. Rothschild and Maurice B. Fagan, Philadelphia; Nathan Katz and Lillian Friedberg, Pittsburgh; and Eugene Block, San Francisco.

Harry Lurie, Executive Director, and Philip Bernstein, Field Director of the Council of Jewish Federations and Welfare Funds were present as guests.

Last-minute difficulties made it impossible for Kansas City, St. Louis and Los Angeles to be represented.

14 Rabbis Graduate Sunday at J.I.R. In New York

SPECIAL
NEW YORK—Ordination of the 14 members of the Class of 1945 as rabbis and the award of honorary degrees to four men will take place at commencement exercises of the Jewish Institute of Religion, Sunday.

The new graduates bring the total number of alumni up to 165.

Receiving the honorary degree of Doctor of Hebrew Letters will be: Solomon B. Freehof, president of the Central Conference of American Rabbis; Reuven Rubin, Palestinian painter; Abraham Ahorn Kabak, Hebrew novelist and writer, posthumously; and the honorary degree of Doctor of Divinity, Sidney E. Goldstein.

The Class of 1945 has completed the four-year rabbinical course in three years. Each member of the class has been ministering to a congregation for several months in order to meet the acute shortage of civilian rabbis.

Diplomas will be given to Leon M. Adler, Morrison D. Bial of New York; Julian Franklyn Feingold, Worcester, Mass.; Maurice T. Galpert, Canton, Ohio; Alfred L. Goodman, Cleveland Heights, Ohio; Amos Gunsberg, Spring Valley, N.Y.; Harold H. Mashioff (posthumously), Joseph Messing and Charles L. Ozer of New York; Samuel Sobel, Philadelphia; Jacob Glassmen Sosuk, Brooklyn, N.Y.; Monte Robert Syme, Winnipeg, Canada; Albert Yanow, Dorchester, Mass., and Solomon Zahl, Far Rockaway, N.Y.

Hidden Jewish Library Unearthed in Lublin

World Wide News Service
LUBLIN—A Jewish library consisting of thousands of books, including rare volumes, which has recently been unearthed here in a barn, where they lay hidden during the German occupation, will shortly be placed on exhibit and opened to the general use of the public, it was disclosed this week.

The books were transferred to the barn by a number of Jewish scholars who were subsequently murdered during the liquidation of the ghetto by the German occupants. The secret hiding place was known to a few trusted Polish soldiers. When the Red Army liberated Lublin these men passed the information on to the liberators who, in turn, informed the Jewish Committee of the existence of the library. Most of the books are in excellent condition. The funds to house the Jewish library are to be provided by the New Provisional Government.

Z. O. A. to Give \$10,000 To Zionists of France

WASHINGTON, D. C.—The sum of 500,000 francs (about \$10,000 at the present rate of exchange) was allocated by the Zionist Organization of America to the Zionists of France to aid in the rehabilitation of Zionist educational institutions. The amount will be allotted out of the income derived from the Z. O. A. Expansion Fund, for which a nationwide effort is now underway to raise the amount of \$350,000.

For his essay describing what Allied victory will mean to a soldier who is fighting for it, Private Isadore Rubin, of Brooklyn, N. Y., won the Grand Prize of a \$500 war bond, in the Mediterranean Theater of Operations "What Victory Means to Me" essay contest, the War Department has announced. The contest was sponsored by the Information and Education Section of the Mediterranean Theater.

A Dialogue

NOBODY IS INTERESTED IN JEWISH EDUCATION

WHO is interested in Jewish education? Nobody, says Mr. Cohen, editor of the Jewish Post.

I entered the office of the Jewish Post with a neatly typed, single-spaced full page essay on Jewish education. I had made an appointment with the editor on the telephone for twelve noon sharp. I was five minutes ahead of time. A sweet young girl greeted me with an apologetic smile on her pleasant face, "Mr. Cohen will be in any moment. He is detained at the printer's. You know, in our business one cannot figure out the exact time. Something new always pops up."

Twenty minutes later a slim, short, swarthy, dreamy-eyed gentleman quietly came into the office, apologized to me for being late, drew a chair, and sat alongside of me. That was Mr. Cohen, the editor.

I took out by manuscript with ostentatious humility and placed it within his sight.

"You want me to read it now?" "Yes, sir," I replied. I really wanted to be sure that he would read it at all.

The editor hurriedly glanced through the four hundred word essay which I hoped to have colonized. I marvelled at his unusual speed. "It took me two solid hours to write it and he is about to destroy it within five minutes," I thought. I looked closely at his face, watching his reaction. It did not tell me anything.

He stopped reading, turned to me and said, "Mr. Adler, didn't I tell you on the telephone that people are not interested in Jewish education, and they won't read anything about it, no matter how good the stuff may be."

But I am a Jew, an "akshom" and don't take no for an answer. "Gezlen," I cried in a high-pitched voice. "Do you mean to say that the Jews of Indianapolis who are so keenly interested as to who shall control Jewish education in the city, the J.E.A. or a congregation, are not interested in the essence and quality of Jewish education?"

"Precisely," he replied. "They are only interested in the political aspect of the local fight but not in education itself."

I was completely exasperated. "What about the parents of the five hundred children that go to Sunday School, particularly the parents of the two hundred and fifty children that go to Talmud Torah, are not they interested either? Do you realize the great sacrifice that these parents are making? I cannot admit it," I cried. "It would be too tragic. Just imagine people sacrificing their children's most precious time to a cause in which they are not interested."

"Absurd, nonsense! I believe that a substantial part of the Jewish population is vitally interested in Jewish education. Do you realize that 50 percent of the Jewish child population is getting some sort of Jewish training? After all, Jewish education is voluntary and 50 percent should be considered a high percentage indeed, indicative of the profound interest in Jewish education. Do you know what percentage of American children went to school before elementary education became compulsory by law?"—The exact answer to this rhetorical salient question I did not know either. But I could safely advance it for I was certain that the vigor which I displayed in my voice would carry the conviction of my full knowledge of the subject and would deter anybody from questioning the questioner.

Then suddenly Mr. Cohen turned to me and facetiously asked me, "Mr. Adler, what is Jewish education anyhow?" I ingeniously grasped the opportunity of informing him my view on the subject.

"Jewish education," I said, "aims to transmit our spiritual heritage to posterity, and create a Jewish personality which could happily adjust itself to the American environment."

Mr. Cohen looked at me askance and in a hardly audible voice said, "Mr. Adler, are you not a bit inconsistent in your statement? You say that Jewish education aims to create a Jewish personality, then you say that it should adjust itself to the American environment. Don't you think that the less Jewish the personality, the easier it will adjust itself?"

"Well," I said, "Mr. Cohen, you have left out the word happily from my statement. If the adjustment of a person does not bring about happiness to the person, then he is not adjusted at all. Adjustment to an environment means being in full harmony with the environment, but not the abandonment of one's spiritual self, the same as harmony in music does not mean the striking of all the notes on the same chord, but rather the happy blending of a multiple of notes into one connective whole. So in life the constituent parts of society must not necessarily be of the same kind. On the contrary, the greater the variations, the more beautiful and interesting the society can be, provided there is an harmonious blending."

Mr. Cohen listened to me very attentively, but his face displayed slight irritation. "Well," he said, "there is something to what you say. I don't understand, however, why a Jew with a Jewish personality would be more happy in a non-Jewish environment than a Jew who does not possess these qualities."

I looked at the time. It was 2:00 p. m., time for me to go to Hebrew School. We parted and agreed upon having our discussion continued next week, and reported to the readers of the Jewish Post.

FREE

WITH YOUR 20-WEEK SUBSCRIPTION ONLY \$1.00

THE JEWISH POST

BOOK OF 500 Strictly Kosher JEWISH RECIPES

SEND A DOLLAR BILL TO THIS ADDRESS AND WE WILL MAIL YOU THE JEWISH POST INDIANAPOLIS, INDIANA

A "MUST" READING ITEM
by National Jewish Leaders

RABBI NATHANIEL S. SHARE, New Orleans, Louisiana. "... something unique in contemporary Anglo-Jewish journalism—honest, open-minded, comprehensive."

RABBI JOSHUA TRACHTENBERG, Easton, Pennsylvania. "... I really read it and that's more than I do with a lot of the stuff that comes my way..."

DR. ROBERT GORDIN, Jewish Theological Seminary, New York. "... possesses, unlike far too many similar weeklies, a vitality of outlook and forthrightness of expression."

RABBI ELMER BERGER, Philadelphia, Pennsylvania. "... You publish a paper which serves truth first and is not bound by partisanship..."

RABBI SIDNEY L. REISNER, Reading, Pennsylvania. "... a paper that isn't afraid to print honest comment on Jewish life, and that has a healthy respect for the importance of ideas."

THE MOST TALKED ABOUT JEWISH WEEKLY IN AMERICA

Jews in Uniform

THE HONOR ROLL: Distinguished Service

Prince of New Hebrides

THE Prince of New Hebrides is back home in Houston, Tex. No parade was staged in his honor, no carpet awaited the step of his foot when he descended from the train last week.

The only royal suite that awaited him was the home of his mother, Mrs. Irene Richburg. That, said the Prince, was all he felt up to at the time.

The Prince is tall and blonde, and wears a sailor's uniform. No robes. His name is Jack Richburg and he joined the navy right after Pearl Harbor. He wasn't a prince then. That happened in the New Hebrides. He was attending to his duties as a photographer (second class) when a king adopted him.

"We were stationed in the New Hebrides," Jack explained, "and after the king of the island group had died, his son was being crowned the new king. His name was Frank—don't ask me why."

It was Jack's job to photograph the new king's inauguration.

"This pleased King Frank immensely," he said. "He called me in and gave me a double strand of shells. Then he said, and in perfect English: 'I think I'll take you in as a son—come back and stay with me as long as you wish.'"

A feast lasting several nights followed the coronation.

Prince Jack kept his camera trained on the whole thing. He got some amazing shots of ritual dances.

Before he got involved with royal matters, Jack was busy photographing repair work on ships damaged at sea. His ship known as a "floating shipyard," would move up to advance bases whenever new territory was conquered.

He has been stationed at Pearl Harbor, Guadalcanal, New Guinea, and Los Negros, doing this important work.

Directs Men Even as He's Evacuated

LT Irving Fink, 31, of Brooklyn, has been awarded the Silver Star, Purple Heart and two Oakleaf Clusters for heroism and wounds received in action in Italy.

For gallantry in action on D-day, he received the Silver Star. On that occasion he led his platoon forward across cleverly booby-trapped mine fields and through barbed wire entanglements to attack a strongly defended enemy position. The platoon was pinned down by enemy fire, and a scout reported the position of a sniper. Lt. Fink came out into the open to direct fire on that position and succeeded in silencing the sniper's gun. He was painfully wounded by sniper fire, but killed the enemy sniper with accurate fire from his own rifle.

Despite his pain, he crawled about among his men, directing them and giving them courage. At the moment he was evacuated from the front lines, he was still issuing careful instructions to his men and thus enabled them to carry on the attack.

They Should Be Good

SERVICES aboard the ship Yeoman Harry Newman is on somewhere in the Pacific are unique because, when they are over, there is always a fresh-baked chalah and raisin juice for the men who attend.

The baker of these items is a boy named William Ryan, of the Bronx, who used to work in a Jewish bakery before he joined the navy.

"You should see," Newman wrote, "the chalahs he bakes. They are beautiful and delicious. He braids them like mother does!"

Youngest Master in Service

AT 21, Commander Robert Levy, of the U. S. Merchant Marine, is recognized as the youngest master in the Service. He began his career when he was 16 and has served continuously with the same company.

4 Nights, 3 Days

Pvt. Morris Zimmerman was told to "stick"—and stick he did for 4 nights.

Zimmerman, a Bronx, N. Y., man, was with a night patrol that ran into heavy enemy fire while reconnoitering abandoned positions inside Germany.

"Jump into that hole and stick," the platoon leader ordered Zimmerman.

So he stuck . . . alone in a shellhole in that section of no-man's land . . . for four nights and three days.

Every time he stuck his head up, German sniper bullets or American mortar shells cracked around him, and he'd decide to continue obeying the platoon leader's sensible order.

At last Zimmerman's outfit returned. He slipped out of the hole, dirty, weary and unshaven and crawled back to his lines.

Wounded in Action

In all these cases, next-of-kin have previously been notified and have been kept informed directly by the War Department of any change in status.

LT. LOUIS AMSTER, 26, of Irvington, N.J., over Italy, as bombardier aboard a heavy bomber. STAFF SGT. RUBY BLOOM, 32, of Brooklyn, in Italy. PFC. JACOB BRODSKY, 34, of Chelsea, Mass., in France. PVT. NICHOLAS BURGER, 24, of Brooklyn, in Italy. PH. M. 3/c MILTON DERMER, 19, of Chelsea, Mass., on Saipan, when he went to the aid of a comrade; holds Purple Heart and Presidential Unit Citation. LT. ADOLPH DRYER, 32, of Cincinnati, O., at Anzio. PFC. NATHAN FISCHER, 24, of Brooklyn, on Biak Island; holds Purple Heart. PVT. ALEX A. FLEISCHER, 19, of Newark, N.J., in France; Purple Heart. CPL. WILLIAM FRIEDMAN, 26, U.S. Marine Corps, of Venice, Cal., on Peleliu; hit the beach with the first

wave and headed for "Bloody Nose Ridge;" he was knocked unconscious by a blast concussion and was wounded in the leg by shrapnel; Purple Heart. PVT. MILTON GOLDSTROM, 22, of Baltimore, Md., in Germany, by an anti-personnel bomb. PFC. MORRIS GOTTLEB, 25, of the Bronx, in France. LT. LEONARD B. HARMON, 25, of New York City, over France, as bombardier aboard a B-24. LT. HERBERT L. HARRIS, 25, of Cleveland, O., in France. SGT. HOWARD HELFAND, 26, of North Dartmouth, Mass., in France; Purple Heart. LT. LOUIS HOFFMAN, 26, of Manchester, N.H., at Cherbourg; Purple Heart. PFC. ALLEN S. JACOBSON, 21, U. S. Marine Corps of Baltimore, Md., on Guam, while on patrol duty; Purple Heart. PVT. SAMUEL L. KADES, 19, of Cleveland, O., at the battle for Metz; Purple Heart. PFC. ISADORE LASSER, 24, of Chicago, Ill., at Anzio; has Purple Heart and Presidential Unit Citation. PFC. JOE MAZER, 25, of Philadelphia, Pa., in France, by shrapnel, in hand and leg; Purple Heart. CAPT. IRVING PINE, 35, of Binghamton, N.Y., in France, on D-day. A physician before he joined the Colors, Capt. Pine holds the Purple Heart and a Presidential Unit Citation. SGT. LESTER J. PRICE, 23, U.S. Marine Corps, of Pittsburgh, Pa., on Peleliu; Presidential Unit Citation. PFC. EUGENE B. RATNER, 31, U.S. Marine Corps, of Minneapolis, Minn., on Saipan; holds a Presi-

This weekly feature is a continuing record of the names and exploits of American Jewish members of the armed forces who fall in battle or who in other ways make sacrifices and contributions in the common cause.

This column is based on information obtained and assembled by the National Jewish Welfare Board's Bureau of War Records, Copyright, National Jewish Welfare Board.

dential Unit Citation. PFC. HILLEL ROSENTHAL, 22, of Bayonne, N.J., wounded twice; first on D-day and then in September, on German soil; a paratrooper, he holds the Purple Heart. TECH. SGT. ROBERT E. RUBIN, 27, of Chicago, Ill., in India. PVT. MANUEL D. SCHOLLAR, 28, of Los Angeles, Cal., in Italy; Purple Heart. PVT. MORRIS SIEGEL, 37, of the Bronx, at Anzio. SGT. HYMAN STECKLER, 25, of New

York City, on Saipan, in an attack on a heavily fortified enemy position. PFC. ABRAHAM STEINBERG, 26, of New Haven, Conn., in Germany, by Nazi mortar fire. SGT. SIDNEY STEINBERG, 23, of Baltimore, Md., in France. TECH. SGT. JOHN STERN, 27, of Norristown, Pa., European theater. LT. MARVIN TOPPER, 28, U.S. Navy, of Chicago, Ill., at Guam; Purple Heart. PVT. SOL TRACHMAN, 30, of Brooklyn, at Anzio. STAFF SGT. MORRIS VISITSKY, 37, of the Bronx, in Italy. PFC. MICHAEL ZALON, 29, of the Bronx, at St. Lo, by

Killed in Action

PFC. JULIUS BLOOMSTEIN, 23, of Brooklyn. In France, during the Normandy fighting. CPL. MANDEL BURNSTEIN, 33, of Chicago, Ill. In France. PVT. JOSEPH COHEN, 19, of Chicago, Ill. In France. Has been posthumously awarded the Purple Heart. PVT. ROBERT M. EISEN, 19, of Ossining, N. Y. In France, during the fighting at Brest. Participated in the D-day assault. STAFF SGT. MILTON ELKIND, 23, of Newton, Mass. In France. PVT. EDWARD GREENBERG, 27, of Chicago, Ill. In France. PVT. LOUIS KAHN, 31, of the Bronx. In France. PVT. HARRY KAPLAN, 37, of the Bronx. In France. PVT. ABE KASOWSKY, 25, of Richmond Hill, N. Y. In France. PFC. ABRAHAM KAUFMAN, 25, of Brooklyn. In France. STAFF SGT. GEORGE LEVIN, 39, of Detroit, Mich. In France. PVT. WILLIAM PATAKY, 19, of the Bronx. In France. He had taken part in the Avranches break-through last July. PFC. ERNEST J. PESSEL, 19, of Pittsburgh, Pa. In France. Landing on French soil in the D-day action, he fought until he was wounded two weeks later. Recovering he went back into action and was killed in August. TECH. SGT. IRVING H. ROSS, 22, of Cleveland, O. Over Italy, on his 53rd bombing mission. PH. M. 3/c JERRY SANDER, 19, U. S. NAVY, of Amityville, L. I. On Tinian, when he went to the aid of a wounded marine despite intense enemy machine gun fire. Recommended for the Navy Cross, he has posthumously been awarded the Purple Heart. PVT. IRVING A. ZANER, 31, of Cleveland, O. In Italy. PVT. MORRIS ZINKIN, 32, of New York City. In Italy. CPL. ARTHUR J. ZWEIG, 23, of New York City. In the battle of St. Lo.

A Weekly Digest of

The Yiddish Press

By RABBI BENJAMIN SCHULTZ

MISSIONARIES are having a field-day with broken Jewish souls in Europe. M. Ungar, in The Day, reveals that masses of Jewish children were filched from Nazi claws by the churches; and after four or five years they are practically Christian. Even with the best of original intentions, the priests cannot help acting in a way that is, to them, natural—especially since for a long time it was dangerous to the child himself to have his Jewish origin known.

Boris Smolar, in The Forward, declares that baptismal certificates saved many a life, because this was one of the proofs, among others, of Aryan blood. Now, thousands of Jews in France and Belgium, having tasted the sweetness of absence from Jewish problems, are not likely to return to the fold.

Communal leaders are greatly worried by this, because now a large proportion of French and Belgian Jewry are Christian. Their determination to hide their birth is aggravated by their certainty that the poison of anti-semitism will stay in the veins of the population. To add to the complication, a neo-fascism is developing throughout the world, which would have a place for Jews, provided they are Catholics.

Thus, an Argentine Jewish representative, Michael Traub, hints in the Forward that the closed gates of his country are being opened for converted sons of Israel. Similar reports about other Latin-American countries, combined with the difficulty of immigration to the United States and Palestine, are having their effect.

Conversion in Hungary and Slovakia, according to Smolar, is a mass movement. Tens of thousands of Jews are adopting Catholicism.

Those who were shocked by the withdrawal of the Jewish Labor Committee from the American Jewish Conference, may be heartened to learn that many of its members are revolting. According to the Freiheit, a large meeting of Workmen's Circle members, affiliated with the Committee, was held on Jan. 14. A committee of 50 was appointed to secure 10,000 signatures to a petition seeking affiliation with the American Jewish Conference. The Workmen's Circle will meet in Detroit in May.

(Continued on next page)

Says Churchill Urged

U. S. Passage of Resolution

That Winston Churchill himself, indirectly asked Dr. Silver to press his pro-Palestine resolution in Congress, is revealed, in connection with the Wise-Silver controversy, by Leon Crystal in the Forward. "I am all alone in my Zionist friendship," Churchill is said to have written to London leaders, "my own Conservative party, as well as military men, are against me. So America's voice must be strongly heard." Silver received this information in November. This proves, Crystal concludes, "that such a resolution would certainly not have harmed Anglo-American relations, as Silver's opponents claim."

J. Fishman reminds us (Morning Journal) that Roosevelt's pre-election statement was not enough, because it was obviously "pre-election." A Congressional resolution was certainly in order. Not only is the waiting for Roosevelt's "green light" tactical bankruptcy, he avers; but the United States Senate must act on every important world settlement. Therefore the Senate, as well as the House, had better take a stand now.

The communist Freiheit has been alone in its defense of Dr. Wise. "Its bitter attacks on Silver as a Roosevelt-hater," declares The Day's L. Spiceman, "have frightened me to death; and caused me to hear the voice of my own Zionist conscience. This conscience says to me—Silver is right."

Revolt in Ranks of Jewish Labor Committee

Those who were shocked by the withdrawal of the Jewish Labor Committee from the American Jewish Conference, may be heartened to learn that many of its members are revolting. According to the Freiheit, a large meeting of Workmen's Circle members, affiliated with the Committee, was held on Jan. 14. A committee of 50 was appointed to secure 10,000 signatures to a petition seeking affiliation with the American Jewish Conference. The Workmen's Circle will meet in Detroit in May.

Nazis in Grenoble Surrendered to Jews

The Nazis in Grenoble, France, during the last days of their occupancy, were startled to see a group of Jews enter the headquarters, and demand surrender. They were underground fighters. "Capitulate at once!" demanded Jacques Cohn, their leader, "you are surrounded by Allies on all sides." The Germans gave up.

Cohn was the leader of a "Jewish Army," the stirring tale of which is told by Chaplain Aaron Kahn in the Morning Journal. In 1940, young Cohn organized 250 Jewish youths, who became a subdivision of the French underground movement. Bombing trains and factories was the task assigned them; but they voluntarily, also, undertook their own job—saving Jews. Whether it was helping refugees into Spain; forging documents for hounded people, or feeding children, they went about the work with the impetuosity of the ancient Maccabees. But true to their peace-loving tradition, they ceased military activity with the coming of the Allies. They are now engaged in collecting Jewish waifs and supporting a home for them. They provide teachers, doctors, and nurses. According to Chaplain Kahn, the J.D.C. is aiding with funds.

My Word!

By RABBI BEN KELSON

I see where the Z.O.A. has been having quite a rumpus about who let the cat out of the bag when the barn door was opened after the cow was stolen. Trying to make head or tail, cow or cat out of statement and counter-statement has me in a state of complete befuddlement.

What I get is that there was a meeting when everybody resigned. Then when things got quiet somehow some fellows sneaked back in. Or was it this way? Rabbis Wise and Silver got up together and mached out, but not by the same door. Rabbi Silver went out by the side door, but Rabbi Wise stepped out through the front door leaving the door open so he shouldn't have to ring the bell when he came back in.

Who was right, and who was wrong, seems to mean less than the fact that somebody's in a huff about somebody else being in a huff about precedence in the march to Washington. Memorandum, memorandum, who sent the memo? Brothers, would the result have been otherwise if Wise went ahead of Silver, or vice versa (I really don't know who got ahead of whom)? We don't know; we merely interject a small question mark at the end of the statement.

The question somehow seems to be dwindling to the eternal one in Jewish life: what can we mach, since we don't know who's the macher?

Would the brothers mind if I proposed that Rabbi Felix Levy, about whose life, times and character Rabbi Solomon Goldman writes so beautifully in the same issue of The Jewish Post, be made Chairman of all Chairmen and head committeemen and member of all memoranda? Judging by the description, he'd not be worried about who looks wiser and who sent what and who has the glory and honor, but would do what he'd do (Lord, cry the machers, what a reason for doing things, and in Hebrew!) L'shem shommayim and lemaan acheynu b'nai yisroel.

Between You and Me

By BORIS SMOLAR

IS it true that the ex-Mufti of Jerusalem is now in Russia? . . . Rumors in Washington say that the ex-Mufti, realizing that Hitler has lost the war, managed to reach Russia, where he is allegedly offering to POLITICAL bring about a closer SCENE rapprochement between the Arab world and Moscow. . . . Zionist leaders are very uneasy over the fact that the Arabs are gaining more and more ground with Soviet authorities. . . . In Palestine, young Arabs have organized a Society of Friends of the Soviet Union. . . . Similar organizations are now being formed by Arabs in other countries neighboring Palestine. . . . And in the Soviet Union a number of Moslems have been permitted, for the first time since the Revolution, to make a pilgrimage to Mecca. . . . It is felt that the position of the Palestine Arabs will improve, vis a vis Russia, as a result of negotiations now going on between the USSR and King Ibn Saud for the establishment of diplomatic relations between the Soviet Union and Saudi Arabia. . . . Whatever the attitude of the Soviet Government may be towards the Jews, it becomes more and more obvious that its interest in the Arab countries is constantly growing. . . . And there are millions of Moslems in the USSR. . . . At the same time, we learn that the attention of Zionist leaders in America was drawn to the fact that the New Palestine, official ZOA organ, carried an article in which a certain publication claiming to support Russia was attacked. . . . In a letter to ZOA executives one of the editors of this publication warned that everything the Zionists in America write about Russia is being carefully watched in Moscow.

NOW, that nearly all of Budapest has been taken by the

Palestine Resolution Hasn't Ghost of Chance, Capitol Reporter Says

World Wide News Service
By CHARLES BENSON.

WASHINGTON, D.C. — The resolution calling for the "fullest colonization of Palestine to the end that the Jewish people may ultimately reconstitute Palestine as a free and democratic Jewish Commonwealth" was reintroduced by two congressmen in the first few weeks of the new session, but for the moment it hasn't a ghost of a chance of getting to first base.

Rep. James P. Geelan, Connecticut Democrat, was the first to drop the resolution in the hopper. Elected from New Haven to replace Rep. Ranulf Compton, who introduced and fought bitterly for the measure during the 78th Congress (partially because it was another weapon for the virulent anti-New Dealer to wield against President Roosevelt), the freshman congressman, no doubt in all innocence and sincerity, sponsored the very same resolution. He told us that he had attended a meeting in New Haven last November which had petitioned for the legislation.

Doesn't Understand Issues

But it was perfectly obvious that even if he had any intention of pressing for passage of the bill he had little notion of the issues involved.

Rep. Emanuel Celler has talked, argued, and fought for years in the interests of the Zionists, and the veteran New York congressman knows the ropes. When he reintroduced the resolution, he sent up a vigorous press release heralding the fact. He has in the past battled hard for issues in which he believed.

Bloom Waits Go Sign.

Both resolutions were referred to the House Foreign Affairs Committee, which last session held stormy hearings and finally approved an amended Palestine resolution. Chairman Sol Bloom, however, will not bring the measure before his committee for consideration until the organized lobby, the American Zionist Emergency Council, comes forth and clamors for congressional action.

In view of the disastrous setback in the last Congress, this does not appear likely until the President and the State Department give the go-ahead. Furthermore, if the Zionist group does pressure for action before an administrative change-of-heart, their chances of success are very slim. Even a stamp of approval by the Foreign Affairs Committee in that instance, which is an improbability, would not ensure a similar move by the Rules Committee and the Chairman Adolph Sabath without which the measure could not come up on the House floor.

Wounded in Action

(Continued from preceding page)

shrapnel, during Nazi counterattack. T/5 GORDON L. STEIERMANN, 25, of Chicago, Ill., in France, by shrapnel. PVT. GEORGE USDANSKY, 20, of Springfield, Mass., in Germany, near Cologne. CAPT. THEODORE WEIMAN, 35, of San Francisco, Cal., in the European area. PVT. EDWARD WELLER, 21, of Detroit, Mich., in Italy. PFC. PHILIP A. YESHMAN, 22, of Brookline, Mass., in France, by shrapnel, in arm and leg; Purple Heart.

Jews who lived in Hungary a year ago are still alive. . . . The Russian Red Cross notified Jewish groups that there were 20,000 Hungarian Jews in Russia. . . . They were taken prisoner shortly after Hungary joined Hitler's invasion of Russia, when Jews were sent to the front as slave laborers.

I Think as I Please

By MRS. CARL ALPERT

A Bar Mitzvah Speech

DEAR rabbi, parents and friends. By this ceremony today I enter into the brotherhood of Israel, accepting full responsibility as a man before the law. I am no longer considered a child, and I am supposed to fulfill certain obligations to my people.

But if I may be so bold, dear rabbi, and beloved parents, I should like to speak quite frankly. I do not feel qualified to be the kind of Jew I should be. I have prepared for this Bar Mitzvah for many years, and now that I have reached the climax, I realize that I know nothing.

You have taught me to read Hebrew in apparently fluent fashion, but I don't know what all the prayers are about. You may have taught me customs and ceremonies, but they remain cold theory, because I have never seen them practiced at home. Mother hurries through her candle lighting on Friday nights—when she lights them at all—as if it were a tiresome chore. You ask me to promise on this, my Bar Mitzvah day, that I should put on the t'fillin every morning, and yet daddy goes to shule only twice a year. Why should I be expected to do things that my parents seem to scorn by their neglect?

You ask me to continue my Jewish education. How? There are no books of Jewish interest in our home, no Jewish art, nothing that makes me conscious of a Jewish atmosphere.

Do you expect me to live up to all the promises that a Bar Mitzvah boy makes at such a time, or is it merely form, to make the speech and impress our relatives?

And you know that this ceremony here in the synagogue isn't the real Bar Mitzvah. This just provides the excuse for the big catered dinner tomorrow night. We're having almost two hundred guests and with food costs the way they are today, the party is going to cost a lot of money, isn't it, daddy?

It's customary to quote from the portion of the week in a Bar Mitzvah speech, isn't it? Please don't mind if I omit the quotation. Even if I did have an appropriate selection, it would not be of my choosing. It would be chosen for me, because I don't know enough about the Torah anyhow, and it would be incorporated into a beautiful speech. In fact, they gave me such a speech, but I didn't believe in a word it said, so I'm not using it.

Believe me, dear parents, and you, rabbi, I'm not a heretic. Don't stare at me in such alarm. Maybe it's too late to do anything more with me—after all, I'm a man already—but when I have children of my own, I'll try to direct their Jewish lives more intelligently than my life has been.

One final word, dear parents. Don't think that all your efforts in my behalf have been in vain. I would never have been able to make even this speech, if you had not insisted on my taking elocution lessons, though it was at the expense of my Hebrew education.

Our Film Folks of HOLLYWOOD

Copyright, Jewish Telegraphic Agency

By LEON GUTTERMAN

NEARLY twenty thousand letters of approval and requests for copies of Kate Smith's plea for racial tolerance which won a citation this week from the Writers War Board, have been received by the "We, the People" CBS radio program.

Kate Smith put the problem of peace, and keeping the peace, squarely up to the people themselves. Said Kate: "I know that our statesmen, our armies of occupation, our military strategists, may all fail, if the peoples of the world don't learn to understand and tolerate each other. Race hatreds—social prejudices—religious bigotry—they are the diseases that eat away the fibres of peace. Unless they are exterminated it's inevitable that we will have another war."

Scoring those who believe the problems of peace will be solved at a conference table alone, Kate continued: "And where are those prejudices to be exterminated? At a table in Geneva? Not by a long shot. In your own city, your church, your children's school, perhaps in your own home. You and I must do it. Of what use will it be if the lights go on again all over the world—if they don't go on . . . in our hearts?"

Occasion for the plea was Kate Smith's recounting on "We, the People," of the true story of a family of three Belgian Jews, whose Christian neighbors kept them in hiding from the Nazis during four years of German occupation of their town. This despite the fact that a sizeable reward was offered for each Jew.

Singing star Dinah Shore is such a rabid camera fan, and such an excellent one, that the boys in France whom she photographed while she was entertaining overseas, gave her the name of "The Girl We Would Most Like to Click With." Dinah tells me she'd rather have that title than anything else.

Have you written to that soldier yet? If you don't, he's liable to look like the forgotten young man encountered by John Garfield, during his overseas tour, at a night fighter base in the Metz area.

The mail orderly at the camp pointed out the tall, thin lad to Garfield as he turned away empty-handed from mail call. "That Jewish kid," the orderly said, "hasn't had a letter from home in almost six months. He hasn't missed a mail call. He's the first one to the mail truck and the last one to go. Never says nothing. Just stands and listens, just stands and looks. He writes. I've seen letters go out every week. Why the folks back home don't answer beats me. The look on that kid's face, his eyes like a big puppy begging for something—it beats me. If he doesn't get a letter soon, I'm going to write one myself!"

Madame Maria Ouspenskaya's stand-in, Sonia Charsky, has been signed to play a featured role in 20th Century-Fox' "A Bell For Adano," with Gene Tierney and John Hodiak. Diminutive Mrs. Charsky—she's

(Continued on next page)

—IN SERIAL FORM—

a guide for the bedevilled

—BEN HECHT'S NEW BOOK—

Scenes of Terror and Smugness

Day after day Semmelweis sits at his registrar's desk in the Klein Pavilion—not a doctor, but a Charon embarking terrified women for the shores of death.

Around him are many doctors. They are a little nervous from their toil in the charnel house. But the mighty Klein commands them. There is no nervousness in the face of this hero. It beams. It knows that a best of all possible worlds lies around it. If you are worried, look at Klein—and peace comes back into your heart. Thus do Prime Ministers and Foreign Secretaries and all High Authorities look when the smells of disaster touch their noses. They look proud and All-Knowing, and the world cheers them.

The mortality rate in the Klein Pavilion has risen to 96%. A hundred mothers come in to have babies. Ninety-six go out as corpses. It is a very bad situation.

But Klein has an answer. He points to London, Paris, Berlin, Rome. It is not much better in those great cities. The pregnant women of the poor die off in all the free hospitals of the world. The percentages vary from thirty percent to fifty, to ninety. It is obvious to Professor Klein and to the world that venerates him and all his colleagues in Edinburgh, London, Paris, Rome, and Berlin, that puerperal fever is a curse of nature. It is a sort of pox that belongs among the divine mysteries. God is restive with his sinful children. Did He not once send a flood? Now he sends puerperal fever. Perhaps because it is easier to transport than water.

Nevertheless, there is a scandal in Vienna. The poor have clung only to one basic right—the right of producing more poor. This has been always the single joy that no monarchs or taxes or hellish laws could rob them of. And this right is now in jeopardy.

Investigations are started. The professors meet, listen to each other speak (using many Latin phrases), and finally figure out the professorial cure for puerperal fever. Close all the lying-in hospitals. Then there will be no hospital statistics to frighten and depress anybody.

Semmelweis does not attend these learned conferences. He sits in the gloomy reception room. His heart is burdened and he hurls his mind into the darkness.

A Ray of Light

A student stops to talk to the brooding, snarling Charon at his desk. The student says humorously, "I bet you the reason there are fewer deaths in Bartsch's pavilion than in Klein's is because the work over there is done by midwives—and not by doctors."

The student has a hangover and a grudge. He walks on chuckling at his mot.

But Semmelweis is on his feet, staring at something he cannot see. But it is there. And it is not a joke. It is a Fact, a ray of light from God, or from His only child—Genius.

Semmelweis rushes to Pavilion No. 2. He drags out all the record books. It is true. It has been true for fifty years. Always a half, a third as many dead mothers at Bartsch's as at Klein's.

Semmelweis makes his first move. It is more the move of a checker player than a scientist. Skoda and Rokitsansky support him. He moves all the midwives from Bartsch's to Klein's. He moves all the doctors from Klein's to Bartsch's. Bartsch and Klein are amused at this childish game.

The move is an overwhelming success. Semmelweis has moved Death from one space to another. The doctors are Death. Two weeks after the doctors have taken over Bartsch's Pavilion, its mortality rate has doubled. The Mortality rate in the Klein Pavilion, where the midwives now deliver babies, has been cut in half.

Light Beats on Disaster

Why do doctors carry death—and not midwives? Why are men, nobly trained in medicine and surgery, villains of the darkest hue—and ignorant midwives medical heroines?

Semmelweis puts these questions to Klein. The Professor with the beard is outraged. Says Klein, these are not questions. They are insults. They impugn. They defy authority.

Semmelweis, Master Surgeon and question-asker, is fired.

Light Dims and the World Triumphs

Semmelweis has lost his badge. He is no longer the official Charon. He has no other standing in the Klein Pavilion now but busy-body.

And he is daily busybody at the Pavilion of the 96%. He sits at the bedsides of the dying women. This is now his love affair. He

loves these agonized ones who try to bring life into the world—and die trying. His heart bursts with a hope for them. He would take their fever away. He would open their eyes and let them see the new face of a child of which they had been dreaming so long. He would place life at their breasts to feed.

Such is his desire. Not his own dead but all the dead torment him. Not his own lost hope, but all lost hope ache in his heart.

All day the priests in their vestments march with the vaticum. The attendant in front of them tolls his bell. Semmelweis, lover of life, hears only the tongue of death. He sits and weeps beside the dying ones, snarls over them when they are dead, not at them, but at Death. He is the poet who has found a Cross from which to look on the world. It is not yet a big Cross, but it will enlarge.

The Cross Grows Bigger

How does it happen that Semmelweis suddenly looks into tomorrow, suddenly looks on the truth—a flash, a tittle, a finger of it? The Camera will have to explain this. The Camera will come close to his face as he sits at a bedside and holds the hand of a dying mother. It will see his eyes widen, see a stare come into them and register a grimace as of terror that fills his face.

Sitting at the bedside of the poor dead ones, Semmelweis knows suddenly why women die of puerperal fever. Women in Rome, London, Berlin, Paris, Edinburgh, Boston, New York. With what he knows in this moment of light. Semmelweis can save a million lives a year in Europe alone.

Skoda and Rokitsansky hear the news. It is so simple and Semmelweis speaks so violently that the thing is hard to understand. But they manage to figure out what he is saying. He wants wash bowls placed beside all the lying-in beds. He wants all the doctors to wash their hands—before delivering babies. This is the great Semmelweis discovery—that there is dirt on the hands of authority that needs washing off.

Skoda and Pokitansky abet this mad plot. The washstands are installed, the orders given to the doctors. The results are astonishing. In one week the Klein mortality rate drops to 70%—a twenty per cent fall.

But Professor Klein is outraged once more. The Devil is loose again. He summons this laundryman of a scientist, this washerwoman savant Semmelweis, into his office. He demands to know—why does he want doctors to wash their hands? What in God's name does Semmelweis think is on their hands? Are doctors evil people? Does he think scientists are witches?

Semmelweis replies a little wildly. He has not the facts of tomorrow's Pasteur. He cannot name the thing. But it is there—on the hands of doctors. He has seen it kill.

"Why do you want theories now?" he cries at Klein. "Look at the facts. Facts are enough for the time being. Fewer women are being killed by doctors with washed hands."

The thing drives Professor Klein out of his head. How does a priest feel if he hears God called dirty? How does a patriot feel if he hears his land slandered? How does a citizen feel if he listens to criticism of his reason? Klein is all these things. He rises up like a trinity. No priest, no patriot, no citizen was ever more righteous. He calls for the dismissal of Semmelweis from the hospital.

Hospital directors, physicians, surgeons, journalists and believers in authority, make an army around Professor Klein. They sustain him. They chant his

praises. He is defending his Time. He is saving authority from an enemy.

Semmelweis, who had almost saved a million women a year, is thrown out of the hospital. His Godfathers Skoda and Rokitsansky can do nothing. Scandal shakes the pillars of medicine. Not the scandal of a numbskull slayer of poor women, named Professor Klein—and named all the obstetricians of Europe and America, great and small. But the scandal of a man who dares question Professor Klein, dares challenge today—who dares ask a few men to wash their hands and save a million lives.

Hideaway in Laughter

Disgraced, derided, Semmelweis leaves medicine, leaves Vienna—city of science. He is a little mad. The worried Godfathers send a friend to look after him.

Semmelweis goes gasping to Venice. Here he drinks, paddles around in gondolas, laughs in bagnios and sings at the top of his voice. He plays pagan in Venice. He is never still, rarely sober. He falls in love with Art. Art is noble and serene and has triumphed over the Kleins. He rhapsodizes over paintings and sunsets, over women and barcarolles.

He is trying to put out of his mind the memory of a light that was in it, and out of his ears the tolling of a bell. But this bell rings through all his reveries. It awakens him in the bagnios. Drunk, he hears it. It comes through kisses and sounds out of emptied bottles. And it pulls him back to Vienna—and the death beds.

Semmelweis arrives in Vienna to find that his best friend, Dr. Kolletschka, is dead. Kolletschka was Professor of Anatomy and dear to him. He had died in the night as a result of infection through a finger wound. He had been dissecting a corpse.

Semmelweis weeps. He weeps—but he investigates. No one else is investigating the death of the estimable Kolletschka. But Semmelweis has genius. Genius is a quality that knows nothing but works as if it knows. This is the way answers are found—by not knowing them. And Semmelweis finds an answer. He investigates not Kolletschka, but the cadaver on which he operated. He finds the same death in the cadaver as in his friend. He finds that pericarditis, peritonitis, and meningitis can come from the exudations of a corpse. It is all theory, for he has no microscope to identify the villains. Nor has he enough chemical learning to make a scientific case of it. But he has light without words, logic and the gift for truth. And he proclaims his discovery.

Up to the moment of Semmelweis' proclamation, corpses were considered to be objects thoroughly done with living. Semmelweis proclaims that corpses are alive—with death.

Thus the plot is solved—for Semmelweis. He has an answer now for the mighty Klein. He gives the answer.

"The fingers of the medical students soiled by recent dissections carry death dealing cadaveric particles into the genital organs of women in childbirth—and cause their deaths."

He speaks again, "Disinfect the hands of the students. Every mother will then be saved."

The great Professor Klein is outraged for a third time. In fact, he is more outraged this time than ever. He summons his cohorts about him. They are also outraged. Why? A man has not only questioned authority but answered it. Topped it. Outwitted it. Disproved it. Made it suddenly seem little as a match flicker in an abyss. There are thus two lines of action. Either Authority

capitulates. Or it gets rid of this man.

It gets rid of the man. Semmelweis is ordered out of Pavilion Number 1. There is no room for a busybody charlatan in the sacred death chambers of science.

Skoda and the beer drinker, Rokitsansky, intercede. They have enough power to effect compromises. Through their efforts Semmelweis is permitted to experiment in Bartsch's Pavilion Number 2.

The "Charlatan" orders the doctors brought again from Klein's to Bartsch's. The midwives are moved once more from Bartsch's to Klein's. But Semmelweis is doing something more than playing checkers this time. He is taking his place now beside Pasteur, Lister, Koch, Banning, Ehrlich, and all the great of medical history.

Naturally nobody is aware of this. The little world of Authority around Semmelweis scowls as he toils—and busies itself organizing a lynching mob.

In two weeks, with doctors delivering the babies, the death rate doubles in Bartsch's. Semmelweis bides his time. Up goes the death rate—thirty per cent, fifty per cent, seventy-five per cent, now is the moment for Truth. Semmelweis gives his epic order. "Every medical student who has touched a corpse must wash his hands thoroughly in an antiseptic chlorine solution before undertaking the examination of obstetrical cases."

Such is the order. It is put into operation. And Semmelweis watches—and gloats. The tolling of the bells subsides. In a month of handwashing in chlorine water, the mortality rate falls from 70% to 12%.

(Continued next week.)

Our Film Folk

(Continued from preceding page) four-feet-eleven and weighs 105 pounds—is the wife of famed Don Cossock choir singer Boris Charsky, and a sister-in-law of impresario Sol Hurok. Although she's been in pictures for 15 years, she's been too busy standing in for Mme. Ouspenskaya to do much on her own. But Henry King, who is directing "A Bell For Adano," remembered meeting Mrs. Charsky when he visited Tyrone Power on "The Rains Came" set, where she stood in for Mme. Ouspenskaya. So he sent for Mrs. Charsky, and signed her for the picture without even testing her!

A million words have been written about Guadalcanal and the famous First Division of U. S. Marines, but this story of a Christ mas Eve, as told by Paul Mac Namara, is a classic:

Navy Chaplain Father Gehring announced that Christmas midnight mass would be celebrated. In the late afternoon a marine, in the strange way soldiers have of turning up with the damndest things in the damndest places arrived at the chaplain's tent with a hand organ. A quick check-up showed no one could play Christmas music. Sadder still, no one could play the organ. Then someone remembered Barney Ross, the fighter. Yes, Barney admitted he could play, but his repertoire was limited to one tune, "Yiddish Mama."

So, on a mite of an island, with the heavens for a roof, a chaplain said the Christmas mass in Latin while a Jewish boy from Chicago played "Yiddish Mama," and several hundred boys, Protestant, Catholic and Jew, knelt and listened.

SCOOPS — Chasen's, popular celebrity restaurant in Beverly Hills, is still serving its most ordered dish—Irish lamb stew and matzoth balls.

SUMMER CAMP DIRECTORS

Your Ad in The Jewish Post will be read by more Jewish Readers than in any other Jewish Publication in the Middle West.

For Advertising Rates,
Apply

THE JEWISH POST

508 Meridian Life Bldg.

Indianapolis, Ind.

Strictly Confidential

By PHINEAS J. BIRON

Things to Watch

We saw no newspaper reports of this: That while the Jewish community of Englewood, N. J., attended high holy day services last year a well-organized band of youngsters punctured all the tires of the cars parked near the synagogue. . . . A story you and your neighbors shouldn't miss is the tale of Morris Epstein, the Jewish boy who moved into a non-Jewish neighborhood, appearing in "The Challenger," just out. . . . The Challenger is the new anti-Fascist comic book published by Interfaith Publications, Inc. . . .

You Should Know

The Red Army which entered Warsaw held memorial services for the heroes of the battle of the Warsaw ghetto on the very first day of the Soviet occupation of the city. . . . Meyer W. Weisgal, fresh from Palestine, is creating a sensation as a speaker. . . . His talks on his impressions of wartime Eretz Israel are in demand all over the country. . . .

Military Intelligence

Add to your list of entertainers who bring cheer to our boys overseas the name of Sam Levene, the stage and screen comedian, who's wowing them with his original interpretation of his role in "Three Men on a Horse." . . . And Private Bobby Breen, whom you remember as a boy singer in the films, is now in an entertainment unit of the U. S. 3rd Army. . . . The Jewish chaplain who, together with three Christian colleagues, will be immortalized on the screen is Rabbi Alexander D. Goode. . . . Ordinary mortals must renounce civilian life when they enter the Army—but no such restriction hamper the famed comic strip character Superman. . . . What we're trying to tell you is that Jerry Siegel, creator of Clark Kent, has now brought to life a character called Super GI, whose adventures will be made public in the Army publication Midpacifican. . . . Jerry, you remember, is in the Army now himself. . . .

Musical Notes

Something special for music lovers is the new Victor album containing the Brahms Rain Sonata performed by Yehudi Menuhin, violinist, and Hepzibah Menuhin, pianist. . . . The same album also includes a Bach Praeludium for unaccompanied violin, played by the same fiddler. . . . Hepzibah, who has been living in semi-retirement in Australia, now makes an occasional concert appearance for the benefit of war relief. . . . Unlike her famous brother, she hasn't been making a career as a distinguished artist. . . . Freda Trepel, 25-year-old piano virtuoso of Winnipeg, is being hailed by Canadian critics as the greatest woman pianist developed on this continent. . . .

About People

Betty Comden, a Jewish girl who not so long ago was dreaming of a Broadway career, is the talk of the theatrical world. . . . She not only is one of the stars of the smash hit musical comedy "On the Town," but also co-author of its book and lyrics, which contribute considerably to its success. . . . Dr. Abram L. Sachar, whom you know as the director of the Hillel Foundations of the B'nai B'rith, is scheduled for an airwaves spot as a news commentator, we hear, on a WOR hookup, now that he has for some time proved his worth on a local Chicago station. . . . William B. Ziff's "The Gentlemen Talk of Peace" got off to a rather slow start, but is now climbing the best-seller ladder. . . .

A MODERN MIDRASH

On the Portion of the Week

by

RABBI DAVID S. SHAPIRO

And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them: Let no man leave of it till the morning (Ex. 16:17-19).

THE period of Israel's wandering in the wilderness, though not intended at first to last forty years, was destined to be regarded, in some ways, as the ideal period in Israel's history. In spite of frequent backsliding, in spite of the ugly temper and impatience with their great leaders that the Hebrews displayed during this epoch, it contained within it enough positive features to awaken a yearning for the days of the wilderness on the part of later generations.

In the wilderness Israel received the Torah from G-d, and

under the canopy of His sheltering wings it wandered safely through a land of the shadow of death. These wanderings of Israel in its early history were a foreshadowing of its later peregrinations in the wilderness of the nations. In both instances Israel gave proof that it was unique among the peoples of the earth, in that, despite its special relation to the Land of Israel, it was able to live creatively and heroically even without a territory it could call its own.

To Jeremiah, the period of the wilderness was Israel's honeymoon with G-d wherein was brought to realization a love unbounded even unto death: "I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after me in the wilderness, in a land that was not sown" (Jer. 2:2).

According to Hosea G-d found Israel like grapes in the wilderness, like the first-ripe in the fig-tree at her first season (Hosea 9:10). Amos harks back to the days of the wilderness as an age in which righteousness and justice were not superseded by cult (Amos 5:25).

Nor was all this glorification merely the idealization of a later age. Balaam, the Gentile prophet, who witnessed the tents of Israel and its encampments in the wil-

derness, felt constrained to acknowledge the goodness of Israel's dwellings, and the absence of iniquity and perverseness in the people (Num. 22:24). Moses himself is enchanted when he contemplates the wanderings of his people "through the great and dreadful wilderness" (Deut. 8:15), and the wondrous things G-d wrought for them. He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye" (Deut. 32:10). In the wilderness Israel learned that not by bread alone doth man live, but by everything that proceedeth out of the mouth of the Lord (Deut. 8:3).

In the wilderness Israel also learned the great lesson of equality which was to be applied in the new civilization which was to be established in the Holy Land. Israel was taught that in the necessities of life all must share equally. One may not enjoy more of the bounty of the earth than that to which he is entitled, for thereby he jeopardizes the welfare of others. Of the others starve.

AL SEGAL Speaks on FAMILY QUARREL

I was somewhat distressed lately because of a purely Jewish controversy being carried to the daily press in our town. When a family quarrels it just isn't nice to open up all the windows so that the neighbors may hear it all.

No! Discreet families rather shut the windows and doors and even lower their voices lest they be heard through the walls. This is the most effective and satisfying way to conduct a quarrel. You can safely let go and have your say. I wouldn't mention the recent public quarrel in our local Jewish family

(It's really distressful to bring it up) were it not that public quarreling is the bad practice of many a Jewish community. All the windows are thrown open and the neighbors are invited in to listen.

The neighbors just stand there gaping and can't make head or tail out of it. All they know is that it is some sort of Jewish fight.

The local public quarrel had to do with political Zionism. It seems that the Zionists had organized a Christian pro-Zionist committee for the purpose of having a meeting in which the Christians would declare their support of political Zionism.

The committee people were all upstanding Christian ladies and gentlemen. It is to be guessed that most of them know little if anything about the issue—Jewish Commonwealth—yes or no?—but they are people of good will who couldn't turn down their Jewish neighbors when they were asked to go on the committee. They wanted to be generous.

These well-meaning citizens found themselves in an awful spot when the local Jewry started up a fight around them. It was like getting mixed up in a family brawl when you call at a neighbor's house on a most friendly visit, and being hit by the flying dishes.

First the anti-Jewish Commonwealth people rushed to the daily press with protests and admonitions. (I am anti-Jewish Commonwealth myself but I prefer to do my quarreling with political Zionists in strict privacy over beer or egg-nog or in the comparative seclusion of the columns of the Jewish press.)

Then the political Zionists came running to the city editors with bitter back-talk. There was a public accusation that anti-Zionism was a manifestation of the "fear-psychology" of more affluent Jews. The dishes flew horribly around and the gentle Christians who had been gotten into this didn't know what to make of it. Probably they resolved never to get into anything Jewish again.

As a member of the daily press, I can say that the city editors scarcely knew what to make of it either. They knew only that it was something Jewish with the names of prominent rabbis and leading Jewish laymen attached to it. It was one of those things. They felt they had to give it space even in a critical hour of more dreadful battles on the western front. The instinct of a city editor can't ignore prominent names.

Doubtless, the contenders felt their voices

reached to the rim of our extensive city; the whole public would know where they stood on the matter of a Jewish Commonwealth. Yes, they would know it on Hatmaker street, on Drainage street and on Railroad avenue, in Elysian court, Rookwood Drive and Mullen Alley.

But I can assure them: The public didn't give a damn beyond observing that there seemed to be some Jewish fight or other going on, and what was that of theirs? The public quickly turned away from it to the war communiques, to the day's casualty list, to Lil Abner, to Terry and the Pirates.

In the mouths of the Christians who, with the best of good will, had let themselves be taken into this, it left an unpleasant taste. They had savored momentarily of Jewish life and had found it rather sour.

Yes, let's keep our Jewish quarrels intramural. The neighbors can't settle them for us. They have troubles enough of their own, what with everything. As for Jewish politics (I'm sorry there is such a thing,) the public is worried enough between the claims of purely American politics and has no mind for the politics of Palestine.

I am sure that most of the Jewish citizens of our town feel deeply embarrassed that our Jewish leaders took up a public fight in their names as Jews. I hope the sorry spectacle will admonish Jewish leaders in other American communities to have their quarrels at home; this is to say, within the family and with the windows closed.

I recall the village of Dummkopf. For the benefit of those who never heard of Dummkopf before I should say that its inhabitants were renowned, far and wide, for not being very bright. There are many legends of its foolishness. It may be that its name, Dummkopf, derives from the fact of its people having been so foolish.

Yet the apologists for Dummkopf like to tell about a fact of Dummkopf life that suggests that there may have been some wisdom in the place, after all. In Dummkopf there was an ordinance prohibiting husbands and wives having their fights in the streets.

The preamble to this ordinance said it was about time Dummkopf took to itself some dignity even if it didn't have any too much wisdom, as people thought. This fighting on the streets between husbands and wives didn't add any dignity to the community, the preamble said. The best place to fight was in the house. Dummkopf should try to be dignified, anyway.

Besides, Dummkopf stood on lowland by the sea. The sea was always threatening to break through the dikes and overwhelm Dummkopf. What could the sea think when so many husbands and wives were fighting on the streets? the preamble asked. The sea would come to believe that Dummkopf was a badly divided community that could not resist the sea. The sea would be encouraged to break through the dikes. . . . "Let us seem to stand together against the raging sea," the preamble said.

I give this wisdom of Dummkopf to all Jewish leaders everywhere.

Copyright 1945 Seven Arts Feature Syndicate

CUPID LOSES TO WAR

But Setback for Palestine Romance Temporary

World Wide News Service

NEW YORK—The romance of an American officer with a pretty

girl of Tel Aviv came to light this week with the arrival of the Portuguese liner, SS. Serpa Pinto.

The Palestinian girl, Sara Shapiro, who was one of the passengers, came to marry Lt. Leonard Starobin, an officer in the Engineering Corps whom she had met in Tel Aviv. They had planned to marry in Palestine but sudden order of the War Department shifted Lt. Starobin back to the United States.

When she arrived here, representative of Hias (the Hebrew Sheltering and Immigrant Aid Society) had a rabbi on hand, ready to marry the girl to the officer—but alas, word came that the lieutenant was gone again. War Department orders had sent the officer to the Pacific just a few hours before the ship bringing the young woman arrived.

But Sara had no grudge against the army for interfering with her plans for getting married—for after all, if there had been no army, she would not have met him.

FREEDOM OF THE PRESS

Names of letter writers need not be printed, and will not be divulged, although the name must be appended to the letter as it reaches our office for verification as to authenticity. Unsigned letters will not be considered. Letters should be brief and to the point, and written on one side of the page only.

TAKES ISSUE WITH SIMON MILLER; DOES NOT CONCEDE JEWS A RACE

To the Editor:

I have read with great interest Mr. Simon Miller's brief for the establishment of a Jewish Commonwealth in Palestine. Truly his argument is sound and conclusive provided his premise is correct, viz., that the tie that binds world Jews together is similar to that which creates sympathy for inhabitants of their origin country by the American Irish, Poles, Italians, Finns, Bulgarians, Roumanians, Hungarians, Croats and Germans.

I respectfully take issue with the writer on that score. Jews are not a national group. They have no origin country. Whatever of solidarity of opinion or feeling may exist among them is not political but religious. Of course the oft-repeated thesis of racial affinity has been effectively blasted by anthropologists who maintain that racial distinctions are geographical like Mediterranean and others and also physical such as "long heads," "round heads," "square heads," etc., as shown by the skulls in the collections at Smithsonian Institute in Washington.

Some political Zionists point to the Book of Genesis which records that God gave to Abraham the land and deeded it to his descendants forever. I need not recite how the Jews were dispersed from Palestine, their Jerusalem Temple destroyed and alien hordes overran the country without interference by the Lord. Suf-

ficient to say that finally Arabs secured title to all the land by adverse possession without interference from the Lord.

Since World War I Palestine has been mandated to Great Britain and will remain so politically controlled as long as our State Department declines to attempt to influence British authorities in reference to Palestine. We as American citizens might well adopt the administration policy as our own on this question.

On general principles, too, it seems that Jews of all people, should refrain from advocating that religion be made the only qualification for citizenship anywhere in the world.

It took generations for them to win civil rights. For my part, I should be opposed to denying those rights to others by establishing a Jewish commonwealth in Palestine.

I take occasion to mention Prof. Albert Einstein's statement concerning the characteristics of Jewish tradition:

1. Pursuit of knowledge for its own sake.
2. Almost fanatical love of justice.
3. Independence of thought.

And the naive professor adds he thanks his lucky stars he was born within the tradition. Ditto with yours truly.

A LAYMAN.

St. Joseph, Mo.

Doffs Hat to Editors Of The Jewish Post

To the editor,

Where have you been all my life?

Until by accident a copy of Dr. John Haynes Holmes sermon came into my hands, I never heard of The Post. Now I have read your paper for the first time.

It is a revelation in group journalism. The coverage is complete, embracing of every phase of every question in which Jewish readers are interested. It is a real newspaper far different from the publications which heretofore I tried to read and found wanting, being somewhat narrow and circumscribed in their outlook on Jewish affairs.

I doff my hat to the editors. YOUR NEW SUBSCRIBER

St. Joseph, Mo.

Reader Says Segal Column Offensive

To the editor,

Get rid of that Al Segal column. It's offensive to Jews.

H. BRILL

Indianapolis, Ind.

Rabbi Bernstein Talks To Men on New Guinea

Special

ROCHESTER—Six Rochester soldiers serving in the jungles of Dutch New Guinea enjoyed an hour-long visit with a fellow-Rochesterian when Rabbi Philip Bernstein arrived on the island during a tour of the Pacific war front. Participating in the talk which centered on their home town were: Rodney G. Murrell, Earl W. Dreas, George Duorski, William Litvaik, Joseph Beckler and Ruhord N. Kelly.

Sam Daube, of Ardmore, Okla., has made a donation of \$5,000 to Hebrew Union College, Cincinnati.

Jewish Institute of Religion Student, About to Graduate, States Position On Criticism of New Crop of Rabbis

To the Editor:

Upon the eve of my graduation from the Jewish Institute of Religion, I would like to say a few things in reply to the statement by the editor of Furrows.

My first thought is one of praise for this editor and gratitude for his article. I think such criticism, especially since it comes from within our ranks, is highly valuable and desirable. Such criticism helps both to establish and to raise standards by which the new crops of rabbis can be judged. Crying out for high standards ought to produce increased effort, and this added effort should produce rabbis of high caliber, who combine to a considerable degree the qualities this editor has set up as criteria. Since this criticism comes from a rabbinical student, it should be considered constructive criticism; and perhaps it precedes complaints from the Jewish community as a whole, so that rabbinical students ought to sit up and take notice.

Let us consider, however, that there are some differences between the background, education and the society from which are derived the new rabbis, and the community life of those rabbis of past generations, who exemplify only a higher degree of Hebrew scholarship and, yes, religiosity, than our new men. Remember that young men living on campuses away from cities with advanced Hebrew schools, do not always have the opportunity for continued training before they enter a seminary.

Consider that some rabbinical students did not decide to become rabbis until some time during their college training, and made this decision despite a lack of extensive Hebrew training. Are these men to spend six to eight years in a seminary after four years of college?

Consider also that where once the Jewish community was alive Jewishly, with considerable knowledge on the part of men and women of Jewish laws, customs and ceremonies, there are now Jews who mouth Hebrew as a foreign language, and who evoke sympathetic laughter from their comrades when trying to say something in Hebrew. If it were not for the impetus given to the study of Hebrew by Zionism, Hebrew would become as "dead" or "alive" as Latin or Greek. And since leaders are largely created by society, its needs and demands, rather than being the creators of societal values, Jewish leaders are not impelled to study Hebrew very much more than their communities demand. And while the demands of our modern American communities do not run in the direction of great scholarship, they do have a considerable number of other demands, such as explaining what seem to us elementary customs and ceremonies, Bible classes in English, supervising Sunday schools and perhaps Bar Mitzvah classes, giving nice-sounding sermons, and so on. As director of a Hillel Foundation, I use my education, and continue studying, but my seminary training could suffice.

And since the American Jewish population is rather familiar with world events, with social problems, with politics, with non-Jewish matters, and since communal laws affect them, is it not in order for the rabbi to know something about our government, about secular educational problems, about labor, etc? And does it hurt for young rabbis to develop social maturity and to have a well-developed personality? Is this last not really very important when that is the immediate basis of judgment by most people? I believe in being idealistic about the things which a rabbi should stand for and what

he should represent, but some practicality might mean the difference between his success and failure, his happiness and unhappiness, his effectiveness and his ineffectiveness.

With reference to religion per se, I wonder if the editor thought of the possibility of young rabbinical students being honest with themselves and trying to satisfy their intellectual searching. I daresay that modern rabbinical students, at least most of those I've seen, have considerable intellectual curiosity, and can do more than hold their own with college graduates, and doctors, lawyers, and other professional men.

Not a few rabbinical students came to the Institute because of their intellectual searching. Bergson, Bradley, Bosanquet, Plato and Hermann Cohen were names frequently heard in our classrooms. You may say that those who have not resolved for themselves their religious doubts should not enter the rabbinate, but I think a strong inclination toward religion, though without the definiteness of conviction, plus a love for Judaism, plus other positive qualities should warrant our approval for admission to the rabbinate.

I am not convinced, therefore,

that the new rabbis' shoulders are growing more frail. I think rather that these shoulders are becoming more sturdy. Since the Jews in America are realizing more and more that they are not being accepted as individual human beings and first-class citizens; because of the impact of Hitler and the war on the minds of the Jews here; because of the growth and importance of Zionism and Palestine; because the stock, tragic figure of the European rabbi begging for his upkeep is becoming less common; because of university training, either in the humanities which stimulate the intellect or in the social sciences which show the need of social-minded workers; because of these factors, more of the better minds, characters and personalities are being attracted into the rabbinate.

While I think, therefore, that the criticism of the editor of Furrows has merit and value, I am inclined not to agree with him entirely.

RABBI ALBERT YANOW.

College Park, Md.

P.S.: I have been director of the Hillel Foundation at the University of Maryland since September, hence the "Rabbi," but I am to be graduated from the Institute on Jan. 28.

A Monologue

ON THE JEWISH QUESTION; RACE, NATION OR RELIGION?

By RABBI HERBERT J. WILNER

ALTER: Much has been said of late about the status of the Jews. Some argue that they are a religion, some insist that they are a race, and still others say that they are a nation. What is your opinion on the subject?

EGO: Frankly, I do not think it advisable to get worked up over this theoretical question. It is all too often raised not in good faith. The most important thing to be kept in mind is that Jews are human beings. I think it was Mark Twain who pointed out that this was the worst thing you could say about us.

A: You would agree with such a statement?

E: Why not? Our being human is the worst fault of which we can be rightly accused, but by the same token it is one of our highest virtues. The great Hebrew poet and Jewish thinker of the Middle Ages, Judah Halevi, considered Israel to be the heart of mankind.

A: But to come back to the problem of our classification. Are the Jewish people a race?

E: Scientifically speaking, of course not. Yet sometimes the term race is used loosely without malice as a synonym for group. My contention, however, is this. If a recent world is to emerge from this terrible and yet necessary war, there should be no place in it for race hatred. So even if we are assumed to be a race, there should be no justification for our suffering on that account. Most Jews, at the present time, are members of the White or Caucasian race. There are a few whose skins are of different and darker hue, as for example, the romantic black Jews or Beni Israel of India, and the Falashas of Ethiopia, as well as the Indian Jews of Mexico. A generation or more ago there were native Chinese Jews, too. In all this, however, I see no cause for excitement. Most Americans are racially classified as white. However, there are substantial groups of American citizens who are of Oriental and African extraction.

Many Christians are members of the white race, but there are hundreds of thousands of Christians of different denominations who are members of other races.

A: Well, then, would you consider the Jewish people a religion?

E: In the past almost all of us were, and at present most of us are. But let us not forget that it is perfectly natural for most religious groups to have internal divisions, sects, or denominations. Thus today, modern Judaism has several well-marked divisions within itself.

A: We may infer, then, too, in accord with your previous statement, that in a creditable post-war society this classification should give no ground for discrimination, since one of the Four Freedoms which is now, being fought for is that of religion, and with peace and victory, the world ought to be rid of religious hates.

E: True; that means too, that if certain men and women, who are born Jews become averse to or estranged from Judaism, or for that matter, from religion in general, then in a free modern society, that is of concern to them alone, and not to their non-Jewish friends or neighbors. Faith is a matter between the individual and God. But it is just as ill-becoming for a non-Jew to try to hold Jewry to account for the offense of any irreligious or atheist Jew, as it would be unjust for me to blame the Roman Catholic Church for the defection of Adolf Hitler, who was born to that Communion.

A: Next we come to the question of nation. Does such a term fit the Jewish people?

E: It did in the past. In the days of the first and second Temples there was a Jewish State in Palestine. Many sociologists maintain that for a long time now, the Jewish people has not been a nation, but a nationality. My own contention is that today there are hundreds of thousands of Jews, if not several millions, who desire to constitute them-

(Continued on next page)

NATIONAL B'NAI B'RITH BOWLING ASSOCIATION FORMALLY SET UP

The newly-created name of the country-wide B'nai B'rith bowling group is the **NATIONAL B'NAI B'RITH BOWLING ASSOCIATION**. The officers and board of directors of the body have drawn up rules and regulations in form of a long and detailed constitution. They envisage plenty of national interest in B'nai B'rith bowling in the post-war era and it should help put the lodge in the national bowling picture.

The Association will present awards for the following achievements in sanctioned B'nai B'rith league matches:

For each 300 score—a watch suitably inscribed.

For each 290-299 inclusive—a trophy properly inscribed.

For each score from 280-290 inclusive—a silver medal properly inscribed.

For each score 275-279 inclusive—a bronze medal suitably inscribed.

Leah Thall Adds Two More Titles

COLUMBUS, O.—Miss Leah Thall of Columbus, Ohio, added two more table tennis titles to her exceptionally long list of accomplishments by winning the women's singles and pairing with Miss Helen Morozo of South Bend, Ind., to capture the women's doubles of the Maumee Valley open in Toledo last week.

Miss Thall is Ohio women's champion and is rated second in the national standings.

Seymour Greenberg Ranked 2nd in Tennis

Lt. Seymour Greenberg, former Northwestern university tennis star, was placed second in men's singles by the National Tennis Association's ratings. He is a native of Chicago.

Richmond Star Injured

RICHMOND, Va.—Staff Sergeant Meyer Lefowitz, a former athletic star at Thomas Jefferson High School here, was wounded in the battle for Ormoc. He has been hospitalized in New Guinea.

THE COLUMN WITHOUT A NAME

It is with much chagrin that one reads of the various stumbling blocks put in the path of the handful of refugees wending their weary way homeward to Palestine. But a few brands have been plucked from the fire—about a million or a million and a half Jews have survived the European holocaust. Yet even these few can not escape the conflagration. England invokes rules and Turkey passes regulations. No law was ever mentioned when the victims of blind hatred were executed by the myriads. Now, however, their paths of escape are hedged by newly spun technicalities. Is it altogether fair to ask those who flee for their lives to pay much heed to these legalities? Is there not a higher law of justice and morality which demands the right of asylum for these victims of tyranny? Let these people enter the land of Israel through hidden paths and secret roads. Let them come by the hundreds of thousands. Who is there that will deny them the right to live decently away from the poisoned atmosphere of Europe's inferno? In the eyes of England's Colonial Office their entrance may be "illegal" but in the eyes of God and every God-fearing man their escape to Eretz Yisroel is in keeping with the highest conception of righteousness.—The Voice of Beth Jacob Community Synagogue (Norwich, Conn.)

Leo Gallin, executive secretary of the Los Angeles Jewish Community Council, will receive a salary increase of \$2,500 for 1945, making his salary for that year \$12,500, and an additional increase of \$2,500 for 1946, in accordance with the resolution passed Tuesday.—B'nai B'rith Messenger.

A few members of the Congregation are under the impression that the chief, if not the exclusive, duty of the Rabbi is

SPORTS

By LOU BERLINER

WHO REMEMBERS SAMMY HOLTZMAN? How good is your memory you boxing fans? Remember when Sammy Holtzman of New York fought under the name of Frankie Callahan back in the period from 1911 through 1922. . . . Knockouts were plentiful for the 135 pound Callahan. . . . His career was practically halted in December, 1918 in Boston, Mass., when he broke his wrist in a bout with Lew Tendler, the prominent Jewish mitt artist from Philadelphia. . . . He didn't fight again until 1920 and fought only twice that year and once the next year before calling it quits. His last fight was with George

Brown in Long Island City, Sept. 11, 1922. . . . Brown won by a first round knockout.

Danny Bartfield, New York east side lightweight, has signed to meet Humberto Zavala, Mexican lightweight, in a 10 round bout, Tuesday, Feb. 16 in Madison Square Garden.

Welterweight Morris Reif of Brooklyn will make a Madison Square Garden appearance, Tuesday, Feb. 8 against Harold Green.

Maxie Berger went to a draw with Johnny Green of Buffalo, N. Y. in the latter city last week. Berger, Canadian 145 pound champion has a couple of important bouts coming up.

Around New York, they are calling Paul Schmone and Hal Korovin, both of New York University's basketball squad as the most consistent scorer and best center, respectively.

Obituaries

Dr. Julius Rabin

KANSAS CITY, Mo.—Dr. Julius H. Rabin, 52, died Jan. 17 on a train between here and Pittsburgh, Kas., of a heart attack. He and Mrs. Rabin were en route to Florida. He was past president of the Beth Horan lodge of the B'nai B'rith, former member of the general committee of the grand lodge, district No. 2 and past president of the Kansas State Associations of B'nai B'rith lodges. Mrs. Rabin is a past president of the Women's Grand Lodge, district No. 2.

Baroness Rothschild

NEW YORK—Funeral services were held here this week for Baroness Helly de Rothschild, wife of Baron Robert de Rothschild. More than 500 persons attended the ceremonies which were conducted by Chief Rabbi Jacob Kaplan of France and Rabbi Simon Langer.

Dr. Louis Singer

BOSTON—Dr. Louis Singer, probably the oldest optometrist in Boston died here at his Roxbury home at the age of 80. He had been practicing optometry for more than 55 years.

Rabbi Ferdinand Becker

PHILADELPHIA, Pa.—Rabbi Ferdinand Becker, who retired 25 years ago as assistant rabbi of Kenneseth Israel Congregation here, died at 93 after a short illness.

want something on religion."

Actually, a self-respecting rabbi tries to see present-day problems in the light of Jewish tradition. He tries, in other words, to evaluate life about him in terms of tried religious values.—Beth El (New London, Conn.) Newsletter.

Palestine can well afford to speak frankly and publicly of its faults for it is, a miracle wrought in stone, in iron and steel, in soil and in pulsating humanity. May I say that all the 'fiction' we have been spreading about Palestine in our propaganda abroad is, I have learned on my arrival, a modest understatement of what Palestine really is. The shibboleth of Zionist propaganda, that "in Palestine we are rebuilding a land and a people," is the most exact definition, I have discovered.—Meyer W. Weisgal on his return from a trip to Palestine.

Chelsea Red Devils Almost All Jewish

By HARRY CUSHING

Jewish Post Correspondent
CHELSEA, Mass.—Sparked by Paul (Choc) Glazer, the Chelsea High School basketball team, is riding high these days. This town has always been a great center for the hoop game and in true tradition to which local fans have been accustomed the Red Devils, as the team is known, have won four straight games.

The Chelsea team has for years been made up primarily of Jewish players. This year is no exception.

Serving as captain of the team, Glazer has been a regular for three years. He not only scores many points but is good off the backboards, a good ball handler, dribbler and smart passer.

Another veteran of last year's team is Norman Epstein who plays forward and Harry Katzin as the other forward. The highly important role of center is being filled by Art Bornstein, who stands 6 feet 1 inch.

Other Jewish lads on the varsity team include such spares as Jerry Finn and Jack Starr, president of the local A.Z.A. chapter, at forward, and the cousins Irving Smoller at center, and Seymour Smoller at guard. Completing the varsity squad are Phil Shepard and Myer Kravetz. Only non-Jews on the team are Harry Marderosian and grid star, Johnny Glowacki.

WITH THE RABBIS

Rabbi Marcuson Honored

MACON, Ga.—Rabbi Isaac E. Marcuson was honored for his "fearless leadership and outstanding contribution to the welfare of the city and community" over Station WMAZ recently. The station presented Rabbi Marcuson with a silver vase and Dr. Edmund Cook, dean of the clergy of Macon, reviewed his activities in behalf of all movements for civic betterment.

Temple Sinai 75 Years Old

NEW ORLEANS—The 75th anniversary of Temple Sinai here will be celebrated Feb. 18 with Rabbi Solomon B. Frehof, president of the Central Conference of American Rabbis, as principal speaker. The occasion will also mark the 80th anniversary of Mrs. Max Heller, wife of the late Rabbi Max Heller, and mother of Rabbi James G. Heller, of Cincinnati. Rabbi Heller will occupy the pulpit at services Friday, Feb. 16.

Succeeds Rabbi Guthman

CHELSEA—Rabbi Abraham Kazis has been elected spiritual leader of Temple Emanuel to succeed Rabbi Guthman, who resigned to accept a pulpit in Worcester. He is a graduate of the Jewish Theological Seminary.

Rabbi Wurzbarger Installed

DORCHESTER—Rabbi Walter S. Wurzbarger was formally installed spiritual leader of Congregation Chai Odom here Sunday, Jan. 21, with Rabbi Joseph B. Soloveitchik as installing officer.

Rabbi Isaacson Named

NASHVILLE, Tenn.—Fifth Avenue Synagogue here has elected Rabbi Irwin Isaacson to assume spiritual leadership, taking the place of Rabbi Louis Kaufman, who resigned recently to accept a call from the Fargo, North Dakota, community. Rabbi Isaacson received his rabbinical training at the Mesifta Talmudic Seminary in Brooklyn and at Yeshiva College in New York.

BUY U. S. BONDS



The Jewish Post

Published every Friday by The Jewish Post. Editorial and circulation office, 508-10 Meridian Life Building, Indianapolis, Ind. 46204. For advertising rates apply at the office. Entered as second-class matter at the post office at Indianapolis, Ind., under the act of March 3, 1879.

G. M. COHEN
Editor and Publisher
JANE CALVELAGE
Managing Editor

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצוותיו וציוונו להדליק נר של שבת
נר ששבת:

Baruch atta Adonoy Elohaiinu melech
ha'olam asher kideshonu bemitzvosav
vetsivonu lehadlik ner shel Shabbos.

Blessed Art Thou, O Lord our God,
King of the Universe, who has sancti-
fied us by thy commandments, and
commanded us to kindle the Sabbath
light.

January 26, 1945

The Editor's Chair.

There hasn't been much heard recently of Lewis Browne, who certainly is one of the leading thinkers in the Jewish group. So that when I came across an account in the B'nai B'rith Messenger of a lecture before the Los Angeles Council of Jewish Women, I read it with interest. Nor was I disappointed. See if his remarks don't set you to thinking. Of all the Jewish groups now trying to rethink the position of the Jew as regards Judaism, I think Browne's remarks come closest to reconstructionism, but you can draw your own conclusions:

The return to orthodoxy now being attempted by churches and temples to counteract this anti-religious tendency is not a solution, he said. "We cannot become sincere fundamentalists again unless we change the world in which we live," he stated.

But since there is a hunger for religion, and there will always be certain satisfactions that cannot be provided by secular means, he continued, people will gradually create a new type of belief. "No one knows what shape this new religion, will take," he said, "but it is forming itself today. It will take generations to come into being. Ours is the painful job of living while this is happening."

"We should not try to make people go back to the old religions," he said, "but grope and reach around and try to form certain beliefs for ourselves."

Regarding the religious teaching of children, Mr. Browne said, "Expect of your children no more than what you believe, but perhaps for their sakes you will start believing again."

...
If you've ever done any campaigning for funds, Jewish or non-Jewish (and the run of the non-Jewish reactions are even less logical and more selfish than these) then you'll get a kick out of these "favorable alibis" as I am reprinting them from The Jacksonville Jewish Community Commentator:

"I don't know why you need to raise so much more money this year. Most of the Jews in Europe have died already or have been killed off. The relief load actually should be lighter."

"I don't know what all this talk is about good huge business profits. It may be good in some lines of business but my line is very bad."

(Continued on Last Column)

Editorial Page

As Complete An Accounting As Has Ever Been Made

THE REPORT of the National Community Relations Advisory Council plenary session in New York is as complete an accounting as has ever been made to the U. S. Jewish Community by any national Jewish organization, and The Post hails this step forward in public relations. Without question, the report is a wholesome and salutary account and will give assurance to the Jews of the United States that intelligent thinking is being applied to the problems made by those who would destroy the security and rights of

the Jews of the United States as first class citizens.

All throughout the report there is visible a keen understanding and a full realization of the problems affecting the position of the U. S. Jews, and a willingness to meet and face them squarely without cowardice or humiliation.

It is a fine action on the part of those in charge of the NCRAC and cannot be praised too highly.

An Analysis of the Report of the NCRAC

IN ORDER not to detract from praise of the fact that the NCRAC has decided that the American Jewish public is adult enough to be given straight information on what is being done to protect its position, The Post is writing a second editorial on the analysis of the report.

A close reading of the actions of the NCRAC, and an understanding of what has gone on before, indicates that the NCRAC, although making some little progress, has been able only to carry out the very minimum terms of its charter. As a policy-making group, the NCRAC can be said to have achieved a good deal of success. In the field of its corollary charter, that of eliminating duplication and overlapping and wasteful competition, the NCRAC has been an almost complete failure.

In the case of the two \$1,000,000 programs, that of the American Jewish Committee and the American Jewish Congress into the scientific causes of anti-Semitism, the NCRAC according to this report was able to accomplish practically nothing. Although the community representatives on the NCRAC were so aroused at the time the two competing projects were announced as to ask communities to express their displeasures by the strongest resolutions, the report in actuality states that nothing could be done to bring the two organizations to a merging of these projects, both in the same field, and both obviously doing the same work.

In the year of its existence then, this can be said to have crystallized as the province of the NCRAC. The national agencies have won an important battle. It is definitely decided that the NCRAC can only advise, and suggest policy; it cannot institute functions of its own, and it has precious little force.

As far as the national agencies then, the

NCRAC has turned out to be an important boon for them. It has removed the pressure from off themselves for refusing to merge into one overall agency, as is the wish of the vast majority of U. S. Jewry.

The point that the NCRAC might, by going to the American Jewish community, force the national agencies to obey the will of these communities has been completely lost because the NCRAC, despite the fact that the community delegates are a majority, seems to be obviously dominated by the national agencies.

The NCRAC seems, however, to be hewing out for itself a field which was never envisaged, and in which it has done and can do inestimable good. It is providing a round table where Jewish leaders can address at one and the same time, the various communities in the United States, and the national civic-protective agencies. What degree of control this is over these national agencies, because they are getting the thinking of the Jewish communities, can only be guessed at, but this by-product field should not be minimized.

The Post believes that the NCRAC has proved of value. But the thinking must be clear. As far as being able to exercise any direct control over the national agencies, because of the by now exploded "fishbowl" theory, or any other theories, the NCRAC just can't.

The National agencies are going their way as their boards see fit; they are competing one with another, there is duplication and overlapping. At the same time, there is the NCRAC. It is fulfilling its mandate, and even going farther than its charter and as shown above providing an excellent sounding board.

The mistake was an original one—limiting the power of NCRAC.

Someone Should Safeguard the Rights of the Chaplain

IT must be clear even to those whose attention is being directed to the situation for the first time, that the Jewish chaplain is not being kept faith with by the American Jewish public.

A perusal of the "With the Rabbis" column of this paper any week will show a number of pulpits being filled at the expense of the patriotic rabbis who placed their love of country above personal welfare.

There are very few actions much lower in the ethical scale than this action, unwittingly in some cases, of these congregations.

The chaplains gave up their pulpits assured that during their absence no pulpits would be filled permanently. When one or two pulpits were filled, the chaplains naturally were un-

easy, but could attribute this to erring laymen and not too ethical colleagues. But with the number growing into an avalanche, the chaplain can only become more and more resentful.

Instead of being honored for his patriotism, the Jewish chaplain is being made to pay an additional price for it.

It is time that halt were called. If no other body cares to take action, then The Post calls on the Synagogue Council to issue a forceful statement. Rabbis who accept pulpits during the war, and the congregations who fill their pulpits, should both be penalized as severely as is within the power of the organized religious bodies to do so.

Current Comments

Very Little Reform Judaism in Army, Synagogue Scroll of Keneseth Israel—Beth Shalom Congregation (Kansas City) Says—Looking at the many scores of pictures which we have seen in the press and received from individuals, we are led to conclude that there are no Reform Jews in our armed forces.

Pictures of religious services invariably show men in talleisim and with hats. The holiday celebrations are always carried through in traditional fashion. All other activities carried on by the Chaplains and the U. S. O. deviate from traditional modes only insofar as the exigencies of the moment demand. Where, then, are our Reform brethren?

The answer is simply that although there are many Reform Jews in the armed forces, there is indeed very little of Reform Judaism there. In time of stress and danger we seek that faith and those forms of religious expression which are most profoundly a part of us. Reform Judaism may be socially attractive to some in a time of ease. A battle front, where men and women shed their narrow and often absurd social veneers and stand above before God, then they would have naught of imitation and make-believe in religion. They want Judaism that is completely and unequivocally Jewish.

"The money can't get to Europe anyhow; why give more?"

"My brother (who is a wealthy person) gives enough for me, too. When I get to be as rich as he I'll give for the whole family."

"Mr. X, who is very wealthy doesn't give. Why should I?" Or as a variant, "If Mr. Y, who is extremely wealthy, only gives a number of dollars, what little I give is more than he gives on a proportionate basis."

"I'll send my contribution in on 'blank' date." (Usually it's many months after the campaign). "You don't have to send any workers to see me."

"People think I'm rich, but really I'm property poor, because of OPA ceiling rents."

"If a certain business deal goes through, I'll contribute later."

"Last year's worker insulted me. If that's the way I'm going to be treated, I won't give this year."

"Sure, business is good and people have money to burn, but what good does it do? I can't get enough help to wait on the customers. Even if I got help, I would not be able to get enough merchandise to sell."

The prize alibi of the year was the Jewish business man who said that the reason he didn't give at all was that another Jew in the same business, who comes from the same place in Europe, gives so liberally that it should be adequate to include everyone from that town and in that business.

...

The Refugee Camp at Fort Ontario was bound to create a lot of frictions, and the first rosy-hued reports were sure to fade in the glare of reality, and I even guessed that what has happened would happen, but I didn't think it would eventuate this early. In fact I was preparing to send our New York correspondent to Oswego, just to check on it. Any way, here's a few paragraphs from an account in The Furrow which shows you what I mean.

"Would you prefer to go back?" I asked rather bluntly.

"Certainly, yes," several answered at once.

I was astounded until I heard their explanations. Going back of course, does not mean back to Lublin and the Warsaw Ghetto. Most of these Jews are from Yugoslavia, France and Belgium. Much of this area has been liberated, and there they could find some sort of work, eat their bread, however meager, in freedom. They could also help fight the Nazi.

"How long," broke in a woman at my right, "can we be tossed about from camp to camp? We aren't getting any younger, you know. When will we know a little peace, and when can we start to bring up our children properly? They aren't getting younger either."

"Weren't you told," I asked, "when you sailed for America, that you would live in a camp?"

"No, they told us Oswego was a nice town, and we could all find apartments there, or live with friends and relatives, and go to work."

"We realize, of course, that we aren't here as regular immigrants, but why must we be kept locked up? Why can't we report to the authorities, say, once a week, and keep them informed of our whereabouts? Even in Europe we could do that."

"America," one added with bitter finality, "A free meal."

Avra smiled across the table and said: "You see, I wasn't just telling you my own opinion."